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MYTHOLOGY.



W. H. W. sculp.

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IN SIX VOLUMES.

—  
BY THOMAS SMITH,  
Author of the Sacred Mirror, Universal Atlas, &c.

—  
REVISED AND IMPROVED.

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VOL. III.

—+—

*New-York:*

PUBLISHED BY SAMUEL WOOD & SON  
NO. 251, PEARL-STREET,  
And Samuel S. Wood & Co. No. 219, N. E. Cor.  
Baltimore.

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# MYTHOLOGY

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From the great father  
My muse begins; for all

—◆—  
BY THOMAS

Author of the Sacred Mirror

—◆—

REVISED AND

=====

NEW-YORK

PUBLISHED BY SAMUEL  
NO. 261, PEACOCK STREET,  
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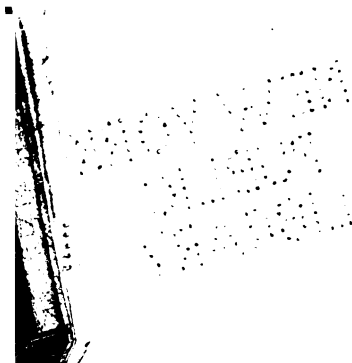
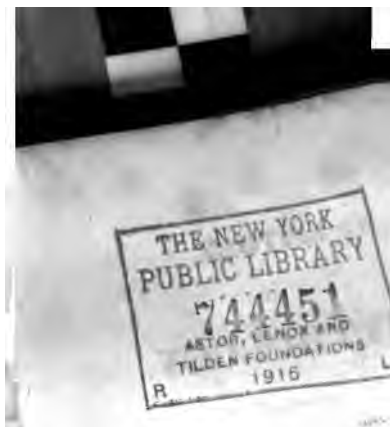
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EXPLANAT  
OF THE  
FRONTISPIE

MYTHOLOGY.

*A learned tutor withdrawn  
tain that covers the entrance  
theon of ancient idols, and ex  
his pupil their names, history,  
where they were worshipped.*





**ER I.—Of the Origin of  
se of Mythology, &c.**

**I.—Of the Celestial Gods**

- - - - -  
- - - - -  
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**III.—Of the Celestial Gods**

- - - - -  
- - - - -  
and her attendants, -  
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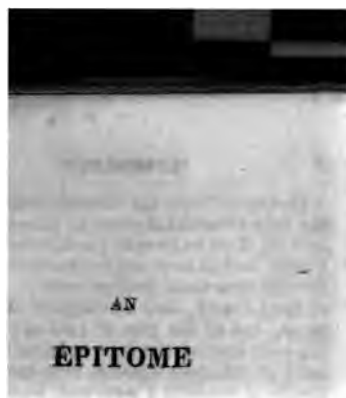
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OF

# MYTHOLOGY.

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## CHAPTER I.

*Origin of Idolatry, use of Mythology, &c.*

FOUR causes have been assigned for the introduction of false deities, and the most gross idolatries which, in former times, spread the greatest part of the earth. The principal ones appear to have arisen from the extreme folly and vain glory of man; from perpetuating the memories of dissolute characters; an immoderate desire of immortal fame; and the flattery of subjects to their princes.

It appears from the folly of mankind, even induced them to forsake the fountains of waters, and to hew out for themselves cisterns that could hold no water. Forgetful of the Creator, they worshipped the sun, the moon, and all the host of heaven; and, having once opened the door to idolatry, the objects of religious worship increased with astonishing rapidity; men and women, beasts and birds, nay, even esculent roots and senseless images, were deemed worthy of public adoration; and the altars of the fictitious deities were not only loaded with a profusion of votive offerings, but, upon many occasions sprinkled with human blood, even with the blood of the sons and daughters of the idolatrous worshippers.

With respect to the deification of subjects, it may be observed, that when the individual of any particular nation seemed to excel in stature of body, greatness of mind, or readiness of invention, he naturally became the object of the admiration of his countrymen; and this admiration was gradually increased to a profound respect, almost bordering on idolatry; and on the demise of a popular and esteemed, his countrymen, in the rising generation; who, in the repetition of the wondrous tale told of him, and most probably, with additional circumstances, thus their folly le-

only due to God; and  
ing the memories of  
gth propelled them to  
ip them as gods.  
e of immortal celebrity  
nd the abject flattery of  
o, be considered as two  
ry. The haughty and  
who contemplated with  
omission of a people who  
his throne but with the  
ons, was anxious to ex-  
ad influence beyond the  
man life; and with that  
to be erected in his name,  
ic honours to be paid them  
Nebuchadnezzar enjoined  
should worship a golden  
condemnation to the fiery  
of the tyrants of antiquity  
ours, even during their im-  
ble lives. Their subjects  
ne to flatter upon these oc-  
ophantic inhabitants of Tyre  
ed, in reply to Herod's ora-  
upon his throne arrayed in  
It is the voice of a god, and

ntor or assertor of such deifi-  
, appears to have been Ninus,  
; who, having obtained many  
uests, and founded the city of  
oked an assembly of his sub-

jects, to take into consideration the great exploits of his father Belus, the founder of Babylon, and to enrol him among the number of the celestial gods. At the same time, a curious statue of Belus was exhibited to the people, which Ninus commanded them to reverence upon all occasions; and declared it should thenceforth be a sanctuary for offenders, who having taken shelter in its presence, should not be dragged away to punishment. This privilege soon procured the utmost veneration for the idol, and the dead prince was created a god, under the name of Jupiter, or as some assert, Saturn of Babylon. A magnificent temple was also erected to him by his son, and dedicated with a profusion of sacrifices, about the two thousandth year of the world. It is only necessary to add, that, in succeeding ages, poets and historians embellished their works with a profusion of fictions relative to the gods and goddesses of antiquity, and thus being accredited by the superstitious, increased the number of deities, till at length the emperors of Rome were compelled to send some of their gods into colonies as they were their subjects.

Mythology, or an explanation of the Heathen system of fables, constitutes an indispensable part of a liberal education :\* a

---

\* It is much to be regretted that it should be the case, and that in an enlightened age, and among professing Christians, so free use is made of the names, &c. of

es the mind with information neces-  
sary to understand the works of many au-  
thors, and particularly poets, who draw a va-  
riety of allusions from the fabulous histories of  
Greece; and who, consequently, cannot  
be understood by a reader unacquainted with  
mythology.

In the subsequent sheets we shall treat of  
this subject in the following order;—Celestial,  
Terrestrial, Rural, Marine, and Infernal dei-  
ties, to which we shall append those demi-  
gods or heroes, who have also received di-  
vine honours.

---

as, fabulous deities; and that writings, otherwise  
pure, should be tarnished with those abominations of  
Greece. Agreeable to Scripture, there are, that  
are, gods many, and lords many; yet there is but  
one true God: and the children of Israel in the  
law are forbidden even to mention the names of other  
gods, to let it be heard out of their mouths. It is la-  
mentable that our writings, prints, paintings, and statua-  
ry should so abound with the names and representations  
of these long exploded, and impious follies of darker



JUPITER, accounted the father and king of gods and men, is generally represented as a grave majestic man, seated on a throne of gold and ivory, and wearing a magnificent cloak or mantle, embroidered with various flowers and figures of animals. In one hand he holds his thunderbolts, and in the other a sceptre; while his feet rest upon a prostrate giant, and an eagle with extended wings attends him; either because a bird of that species, by resting upon his head formerly attended his reign, or because in his wars against the giants, an eagle brought him his thunderbolts, and thence received the appellation of Jupiter's armour-bearer.

This deity was the son of Saturn and Ops, and was saved from destruction by his father, who entrusted him to the care of the Corybantes or priests of Cybele. Saturn received the sovereignty of the world from his brother Titan, on condition that he would spare any male children, de-

the Titan, who was  
on the charge of preserving a  
these formidable enemies were  
the royal captive was emanci-  
pated of his son. Saturn, how-  
ever, afterwards conspired against his  
son in ingratitude he was driven from  
Italy and compelled to fly into Latium;  
Jupiter divided the paternal inheritance  
among his brothers, reserving the kingdom of  
himself, and giving the empire of  
Neptune, and that of the infernal  
Pluto.

The commencement of Jupiter's reign was  
marked by a rebellion of the giants; but with  
the aid of Hercules he soon defeated  
them and drove them to flight. Some time after, he  
was compelled to ascertain the truth  
of the wickedness and the pa-

## MYTHOLOGY.

domestics to be killed, and his flesh to be  
served as a banquet for Jupiter. For  
ominable action Lycaon's palace was  
struck by lightning, and himself transformed  
into a wolf.

Jupiter married several wives besides Juno,  
viz. Metis, Themis, Euronyme, Ceres, Minerva,  
Proserpine, and Latona. He had also a variety  
of intrigues, and turned himself into all manner  
of forms to betray the honour of the nymphs  
and goddesses. He deluded Leda in the form  
of a swan, Antiope in the likeness of a satyr,  
Europa in the shape of a white bull, Asia  
in the similitude of an eagle, Ægina in the  
appearance of a lambent fire, Danaë in the  
form of a shower, and Amphytrion in the shape  
of her own husband. He also betrayed Cleopatra,  
Semele, Io, Alcmena, and others, and  
carried off the beautiful boy Ganymede.  
He afterwards made his cup-bearer, Prometheus,  
The worship of Jupiter seems to have been  
general; as he was the Ammon of the  
Egyptians, Bel of the Babylonians, &c. His

appears  
and according to  
with the patriarch Abraham  
deposed his father, and div  
on, by lot, with his two bro  
the eastern part of the c  
ed under the dominion of Ju  
western tract was allotted to  
maritime parts to Neptune, t  
and fabulists took occasion t  
Jupiter was the god and sove  
Neptune of the sea, and Ph  
regions.

Natural philosophers ha  
by and very different opin  
name Jupiter: some have  
nify the air, and its phe  
lightning, rain, &c.; so  
called the fire Jupiter, a  
others were of opinion  
noted by Jupiter, and  
Others considered Jove  
of the world, or the  
diffused not only thro  
through all the parts  
ing to Virgil's highly

— The heaven and  
And flowing waters, and  
And both the radiant lig  
Inspires and feeds, and  
This active mind, infus  
Unites and mingles wit

by and graceful youth, was  
wreathed with laurel, and dressed  
richly embroidered with gold.  
bow and arrows in one hand, and  
other, and is often delineated with  
cause he has a threefold power  
where all things are full of harm  
where he gives health and safety  
trial creatures; and in hell, whitt  
the wicked with his unerring arr

According to Cicero, there are  
ties of this name, but to the son  
Latona all the actions of the goddess  
have been attributed. During her  
nancy, Juno, from a spirit of jealousy,  
raised the serpent Python to torment  
refused her a place to give birth to  
dren. At length, however, Neptune  
on her distress, and raised the island  
from the bottom of the sea, for her  
dation. Here she brought forth  
Diana, the former of whom immortals  
troyed the serpent who had persecuted  
mother, and from that action acquired  
name of Pythius. He is also said to  
vented medicine, music, poetry,  
and to have received from Jupiter  
*of foreseeing and predicting future events*  
*whence his oracles were in general*

ers seem to  
stona's pre-  
revenge  
her, and  
her child  
took pity  
of Delos  
recommen-  
pollo  
ately de-  
cutted  
the  
have  
rhetoric  
the power  
revenge  
ated

thunder, for presuming  
Apollo in his resentment  
who had fabricated this  
action he was de-  
banished from heaven  
to Admetus, king of  
self to be one of his  
pacity he remained  
sisted Neptune in  
by the music of his  
don refused him to  
he destroyed the  
He killed his father  
accident; for when  
er at quoits, Zep-  
lo was better than  
himself, and the

Apollo threw, against the head of the unfortunate youth, which caused his death. Apollo immediately transformed his blood into a flower which bore his name, and placed his body among the constellations. He also evinced his power towards Cyparissus, another favourite youth, who died of grief for the loss of a beautiful deer, and was changed by Apollo into a cypress tree, the branches of which were always used at funerals.

Apollo fell violently in love with the celebrated virgin Daphne; but she fled from him, and was transformed into a laurel, the most chaste of shrubs, which is never corrupted with the violence of heat or cold, but always remains pure and verdant. Pausanius relates that a certain painter attempted to draw the representation of Apollo upon a tablet of laurel wood, but that the laurel would not suffer the colours to adhere to it; as though the dead wood abhorred the picture of the impure deity, no less than if Daphne herself had existed within it.

The nymph Bolina was also courted in vain by Apollo; for she preferred drowning to the loss of her honour, and received the gift of immortality as a reward for her virtue.—Lencothoe, daughter of Orchamus, king of Babylon, returned Apollo's passion, but the intrigue being discovered by her sister Clytie, Orchamus caused her to be burned alive. Hereupon the celestial lover sprinkled water in her tomb, which penetrated as far as the

## MYTHOLOGY.

ody, and changed it into a beautiful flower dropping frankincense; whilst the woman pined away, with her eyes continued fixed up to the sun, and was at length changed into a sunflower.

Marsyas, a musician in Phrygia, had the audacity to challenge Apollo to a trial of his skill, agreeing that he who was the victor should be flayed alive by the conqueror. Apollo accepted the challenge, and obtained a complete victory, he flayed Marsyas; whose skin is said to have been worn by travellers for some time afterwards. Some assert that Marsyas was converted into a tree of that name in Phrygia, but others say of the river Marsyas to have derived his name from the profusion of tears shed by him and satyrs at the unhappy catastrophe of the musician.

Upon another occasion Apollo and Marsyas made trial of their skill in vocal music. Marsyas, the king Midas, king of Phrygia, foolishly gave the victory to the latter; but Apollo took ample vengeance on the umpire, he put wax in his ears to the length and breadth of his ears, in token of his ignorance and stupidity. Midas was very solicitous to conceal this disgrace, but since it was impossible to do so from his barber, he urged him in a solemn manner not to reveal to any person what he had seen. The man promised to do so, but finding himself incapable of keeping the secret, he dug a hole in the ground



ting his mouth to it, whispered, "King Midas has asses' ears;" he then filled up the hole and returned home; but some reeds immediately grew up out of the place, and when they were agitated by the wind, they uttered very distinctly, "King Midas has the ears of an ass!"

The most famous oracles of Apollo were at Delphi,\* Delos, Cyrrha, Claros, Patara, and Tenedos; but his most magnificent temple was at Delphi, where he received immense offerings both from nations and individuals. His temple upon Mount Leucas, served as a guide to mariners, by warning them of the dangerous rocks which lay along the coast. He had also a colossal statue of brass, at Rhodes, which was accounted one of the seven wonders of the world. This colossus, which stood across the mouth of the harbour, was seventy cubits, or a hundred and five feet high; its proportions were of such magnitude, that a man could scarcely grasp its thumb with both his arms; and its legs were extended to such a distance, that ships under sail easily passed between them. Chares, the disciple of Lysippus, spent twelve years in making

---

\* This famous oracle ceased to respond at the birth of our Saviour, and when Augustus, who was a great votary of Apollo, inquired the reason of its unusual silence, the oracle replied, that a Hebrew child born in Judea, and who was the Supreme God, had commanded him to depart thence, and return no more answers.

It is said to have cost 300 talents, or 3000 sterling. It was thrown down by an earthquake about 224 B. C. and remained in till A. D. 672, when the Saracens sold it to a Jewish merchant, who loaded nine hundred camels with the brass.

It is generally agreed that the sun is deified by Apollo; for the four chief properties ascribed to this deity were those of producing, healing, darting with his arrows, and harmonising by his music: all of which apply to the great luminary of our system. For as Apollo possessed the skill or power of prophecy and divination, the sun by its beams dispels the gloomy shades of night, and manifests objects which were before hidden and concealed; like Apollo, the sun diffuses health and removes diseases by his genial and salutary rays, and also brings to perfection all the medicinal roots and plants of our earth; the arrows of the fabulous deity afford an apt similitude of the solar rays, which are darted or sent forth into the earth; and Apollo's skill as a musician admirably agrees with the nature of the sun, which being situated in the centre of the planets, makes with them a most harmonious and uniform motion.

That Apollo was intended to represent the sun may also be inferred from the things which were usually offered or held sacred to him. The olive, for instance, which stands first in this class, is so attached to the sun that it can

## MYTHOLOGY.

ashed in places remote from it; the  
brub of a hot nature, always green  
reason it forms the honor of the  
ho have acquired immortal celebrity  
as were offered to Apollo, because  
faculty of divination, and penetrate  
the sun, through the clouds of death,  
g their own requiem with solemn melody  
rows and griffens were sacred to him  
same reason; as were also the lark,  
eyes are piercing as the sun; the cock  
announces his rising, and the grass hop-  
those harmony enlivens the meads and  
It is also worthy of remark, that if  
ame of Latona be derived from the Greek,  
ava (to lie hid) it will clearly denote that  
re the birth of her children, Apollo and  
na, or the sun and moon, all things were  
olved in darkness: from which these lumi-  
ries afterwards proceeded; and indeed this  
pears consistent with the account given in  
ae Holy Scriptures, whence the ancient poets  
rew many important truths which they con-  
trived to distort into the most eccentric fables.

## OF MERCURY.

**MERCURY**, or **Hermes**, is represented a  
comely young man, with a cheerful coun-  
nance and animated eyes; but his face is  
ly fair and partly dark, because he somet-  
converses with the celestial and some-  
with the infernal deities. Wings are fe-

ed Petasus, and he also  
called Telaria, to denote  
o bears in his hand a  
nged rod, entwined by  
form of two equal semi-

son of Jupiter and Maia,  
Mount Cyllene, where  
f his craftiness, by steal-  
e belonging to Admetus,  
ed. He also evinced his  
by stealing the quiver  
lo, the cestus or girdle of  
of Jupiter, the sword of  
l of Vulcan's mechanical  
en took him, as his messen-  
er, and presented him with  
aed winged cap and shoes ;  
him the famous caduces, in  
re of seven strings, which he

exploits of Mercury were as  
delivered Mars from the con-  
d suffered from the superior  
icides ; he purified the Danaï-  
order of their husbands ; he de-  
undred-eyed Argus ; he sold  
Omphale, Queen of Lydia ; he  
a to his wheel in the infernal  
conducted the venerable Priam  
Achilles to redeem the body of  
had several surnames and epi-  
amours were likewise numerous.

WITH respect to his office, he is  
the messenger of the gods; the  
shepherds, travellers, orators and  
the god of thieves and all dishonest  
and the conductor of departed souls  
in the infernal regions. He was also  
much in vogue among the Romans;  
Roman merchants celebrated an a  
festival in honour of him, on the 15th of  
they intreated his pardon for such  
sins, perjuries, or false assertions  
used or uttered in the pursuit of gain  
also be observed, that this deity was  
very successful in reconciling differ  
hence he is sometimes represented  
with chains flowing from his mouth, wh  
linked together the minds of his arg  
this pacificatory influence extend  
not only to the mortal but also to the immortal

**Meropis**, who taught  
in the arts of cultivating the  
g their lands, and decyphering

He is said to have been con-  
i Osiris, and to have written  
theology, geography, and medi-  
he Phœnician historian, Sancio-  
reatly indebted.

## **OF MARS.**

d of war, is commonly deli-  
erly man of a fierce and sour  
with armour, and brandishing  
right hand, as if threatening  
l beholders. He sits or stands  
wn by two furious horses,  
ave named Flight and Terror.  
Discord precedes them in

exercise. He gained the affections of his wife, but her husband, Vulcan, being apprised of their interviews, caught the two lovers in a net, and exposed them to the ridicule of the deities, till Neptune's intercession secured their release. In the memoirs of the war between Jupiter and the Titans, he was seized by Otus and Ephialtes, and confined in a cave, where he remained fifteen years, till, at length, he was liberated by Hercules. During the Trojan war he espoused the cause of the besieged, and defended the favour of Venus with equal activity and resolution.

His temples were not very numerous in Greece, but in Rome he received the most honours; the warlike inhabitants being fond of paying their adorations to a deity considered as the patron of their city, and the reputed father of Romulus, their first king. His surnames among the Romans were Mars, Quirinus, and Salisubsulus: The Greeks called him Ares, whence the famous Areopagus, and Areopagites were named; and he was the Mamer of the Carthage, the Enyalus of the Sabines, and the Mars of the Gauls. He was the father of Anteros, and Harmonia, by the goddess Eros; and of Tereus, king of Thracia, and his nymph Bistonis. He presided over the games and gladiators, and was the god of war, and of all warlike and manly exercises.

His priests, among the Romans, were called *flamines*; they were first appointed by Numa, and their chief business was to guard the sacred fields, one of which was said to have fallen from heaven in the time of a pestilence, and the preservation of which depended the fate of the Roman empire.

To this deity were sacrificed the wolf, for his fierceness; the horse for his utility in war; the vulture, for his ravenousness; the cock, for his vigilance; and grass, because it grows in depopulated towns, and is supposed to spring up quicker in those places which have been moistened with blood.

## OF BACCHUS.

**THIS** deity was the son of Jupiter and Semele, but the manner of his birth, as recorded by the poets, was equally strange and marvellous. Juno being acquainted with the intrigue between her husband and Semele, resolved to sacrifice the latter to her jealousy. She therefore visited Semele, in the form of an old woman, and in the course of conversation advised her to try whether her lover were really what he pretended; by requesting him, she were indeed the Thunderer, to come to bed with the same glory and majesty with which he ascended the couch of the immortal Juno. Semele was gratified with this counsel, and resolved to put the plan in execution. Accordingly, at the next interview with



countenance. Sometimes  
of drinking. Sometimes  
ed him as an old man with  
times as a beardless youth,  
g horns. He is generally  
ath of vine and ivy leaves,  
nd a thyrsis or javeline, in-  
His actions were numer-  
It is reported that even  
gave the most convincing  
e power; for some mariners,  
asleep, carried him on board  
the young deity soon render-

people easily  
acted them i  
extensive  
withstanding  
remarkabl  
spect to h  
ides kin  
e service  
any p  
mediately  
erly des  
be  
1

... first taught the  
... together with the arts of til-  
and making honey, to the Egyptians;  
therefore paid him divine honours under  
name of Osiris. He is said to have invent-  
commerce, merchandise, and navigation,  
en he was king of Phoenicia. At the time  
men wandered about the earth unsettled,  
duced them into union and society, taught  
n to worship the gods, and delivered many  
allent predictions. He subdued India,  
pt, Syria, Phrygia, and all the east, where  
rected pillars in commemoration of his  
ries, as Hercules did in the west: and he  
d to have been the first who invented  
s and other royal insignia. His con-  
were easy and without bloodshed, as  
ople easily submitted to a hero who in-  
d them in such useful arts, and  
xtensive blessing

## MYTHOLOGY.

at even his meat and drink were thus transformed, and that the possession of his wonderful gift must soon cause him to perish with hunger or thirst, he implored Bacchus to take that power to himself again. Bacchus consented and ordered him to bathe in the river Pactolus, the sand of which was, by that means, turned into gold.

The festivals of Bacchus commonly called orgies, Bacchanalia, or Dionysia, were introduced into Greece from Egypt, by Danaus his daughters; and the priests and priestesses of this god were the Satyrs, the Sileni, Naiades, and the revelling women called Chæres, from the name of their idol. Amongst plants, the vine, the fir, the ivy, and bindweed, were held sacred to Bacchus. The panther is sacred to him, because of his conquering expedition clothed with the skin of that beast; and the magpie, his favourite bird, either on account of the madness of intoxicated people, or because it triumphs the populace were allowed with liberty and boldness. The magpie is slain in his sacrifices, because it is destructive to vines; and the Egyptians frequently sacrificed a swine to his honour at their doors.

Some authors are of opinion that the same with Nimrod; and that the religion is founded upon the words Bacchus and Babel, the son of Chus; it is, also, the

lude to the Hebrew word  
and accordingly the chariot  
men by tigers; and as Nim-  
rod hunter, one of the meek  
thus has precisely the same

however, have conjectured  
the original of this fabulous  
that for the following rea-  
son Osiris, is said to have been  
where he was shut up in an  
on the waters; and as he  
the child of two mothers,  
one mother by nature, had  
one, viz. Pharaoh's daughter.  
an ivy stick thrown upon  
of the Bacchæ, crept like a  
the Indians at one time were  
sickness, while the Bacchæ  
7. Orpheus directly calls  
and even ascribes to him the  
power. And as the Bacchæ,  
Dionysus, are said to have  
fallen from a rock, by striking it with  
as the country wherever  
with wine, milk, and hon-  
probable that the ancient  
people borrowed some circum-  
stance of Holy Writ; though  
the character of this deity are  
congruous with the virtue and upright-  
ness-giver.

Of the Gods.

## OF JUNO.

JUNO, the daughter of Saturn and Ops, and wife of Jupiter, was born at Argos, or, as some say, at Samos, and was intrusted to the care of the seasons. Jupiter was so much enamoured of her charms, that he contrived to assume her person, under the form of a eucroon, and afterwards espoused her with great solemnity; the gods, all mankind, and all the brute creation, attending at the celebration of the royal nuptials. By this marriage, Juno became queen of all the gods, and mistress of heaven and earth; but her felicity was frequently disturbed by the intrigues of her husband, and her own unremitting jealousy. Her suitors towards Io, Semele, Athamas, &c.

esses.

and Ops, and  
Argos, or,  
trusted to  
so much  
contrived  
of a cuckoo  
h greatest  
and all  
celebration  
ing, Juno  
mistress  
was in  
her ho  
y. R  
as, A

tentedly with her

Juno is represe  
ful and august w  
with a diadem on  
the in her right h  
by peacocks, and  
on the top of her s  
Iris, stands behin  
colours of her be  
ship of this godde  
temples were nu  
which were at A  
was the goddess o  
the Roman consu  
office, were oblig  
erifice, and all th  
performed with  
Among birds, the  
peacock, were sac  
lily, and dittany  
Her surnames, c

## MYTHOLOGY.

re derived from the functions or things on which she presided, or from the different places where her worship was established. Her children by Jupiter were Vulcan, Mars, and Minerva, though some assert that the latter had no other parent than Juno.

According to Varro's explanation, this fabl of Juno denoted the earth, by whose marriage with Jupiter or the heavens, almost all things are generated. Cicero and others, however, suppose that the air, lying between the earth and the heavens, was consecrated by the names of Juno; and this conjecture seems strengthened by the great affinity between the names of Juno and the air. In this sense, Juno may be aptly called Jupiter's wife, because the air, being naturally cold, is warmed by celestial fire.

## OF MINERVA.

**MINERVA**, or Pallas, the goddess of war, and all the liberal arts, was the daughter of Jupiter, being reported to have sprung out of her father's brain, armed and full-grown; so that she was immediately admitted into the assembly of the celestial deities. She was painted in various manners according to the characters in which she appeared; but she was usually represented in armour, with a helmet and nodding plume on her head, a spear in her right hand, and a shield, with the dying head of Medusa on it.

er left :—sometimes this Gorgon's head was supported on her breast-plate, which as well as her shield, and helmet was entwined with frightful serpents. But when she appeared as the goddess of the liberal arts, she usually wore a variegated veil, which the ancients call *peplum*.

Minerva is said to have contended with Neptune concerning the right of giving a name to the capital of Cecropia, till at length the assembly of the gods settled the dispute, by promising the preference to whomsoever of the two should present the inhabitants with the most valuable gift. Accordingly, Neptune struck the ground with his trident, and instantly produced a horse ; but Minerva caused an olive to spring out of the earth, and obtained the victory by the unanimous suffrage of the gods ; who observed that an olive, the emblem of peace, was far preferable to a horse, which was the symbol of war. The victorious deity therefore called the city *Athenæ*, after her own name in Greek.

This goddess is said to have invented the art of spinning, and consequently excelled all others in it : *Arachne*, a young lady of *Lydia*, presumed to challenge her in this art, but it proved her ruin ; for the offended goddess tore her work, and struck her forehead with a spoke of the wheel. This disgrace drove *Arachne* to despair, and induced her to hang herself ; but *Minerva*, touched with remorse at her untimely fate, restored her to life, and



changed her into a spider, which is  
ly employed in spinning. Ovid all  
in the following lines :—

“ Arachne thrice upon her forehead smote  
Whose great heart brooks it not : about  
A rope she ties, remorseful Pallas staid  
Her falling weight; Live, wretch ! yet !

Minerva is also considered as the  
of the pipe, but when she was pl  
that instrument by a river side,  
the water how much her face  
and deformed by blowing it, sl  
aside with indignation, saying, “  
ness of the music is too dear if p  
such a rate.”

She was known among the an  
variety of names. She was calle  
because as the goddess of war she  
the numbers of men ; Athenæ,  
never sucked the breast of a m  
thenos, from her perpetual celiba  
from the spear which she brandi  
hand : and Tritonia, from the l  
where she was educated. The wo  
nerva was universally established  
Phœnicia, Greece, Italy, Gaul,  
where several magnificent temples  
and solemn festivals celebrated in  
She was particularly partial to the  
the owl and the cock were her fav  
*and the dragon among reptiles wa  
her.*

rated statue of this goddess, called the Palladium, was said to have fallen from the citadel of Troy was building: the oracle of Apollo was consulted on this event, he replied, that on the safety of that image depended the safety of the city. This circumstance was well known to the Greeks during the Trojan war, and Ulysses and Diomedes were commissioned to steal away the fatal statue. They crept into the city through the walls, and executed this task with the assistance of Helenus, the son of Priam, but his action proved unfaithful to his country. According to Virgil, Minerva was offended at the violence offered to the statue, that the Palladium appeared to give light and life, and by the flashes from its hidden springs from the earth, expressed her anger of the insulted goddess.—Others affirm that this statue was re-stored to the Greeks by Æneas, who carried it to Italy; but others are of opinion that there were two Palladiums.

As to the symbol of Minerva the poets evidently intended to represent wisdom, or a sound knowledge, united to discretion and good manners. Thus it has been said that Minerva sprang out of Jupiter's head, and that she possessed all real wisdom and useful science, as every virtue and mental activity, were derived from the inexhaustible fountain of Divine Wisdom; and she

was born armed, to denote that the soul is fortified by wisdom and virtue, is completely armed against all the vicissitudes of fortune. The severe and majestic countenance of the goddess, implies that wisdom united with virtue is equally commanding and respectable in every situation, in indigence as well as in affluence, in a cottage as well as on a throne, at the infirmities of age and sickness as well as in the bloom of youth and the vigour of health. It may, also, be observed, that as Minerva invented and exercised the art of spinning, the wise young woman is distinguished by her abhorrence of idleness, and her love of commendable industry.—With respect to the Pallas, it is said to have fallen from heaven for a cause, as the Sacred Writings testify, every good and perfect gift is from above, and cometh down from the Father of Lights; this statue gave security to the city in which it was placed, so in those cities and kingdoms where wisdom presides, the people enjoy tranquillity and protection.

### OF VENUS, AND HER ATTENDANTS, HYMENÆUS, CUPID, AND THE GRACES.

THIS goddess, who presides over love, pleasures, and the Graces, is represented as a remarkably beautiful woman, *with a purple garment encircled with pearls, and attended by her*

the beautiful Adonis. The chariot she rides is made of ivory, beautiful and gilded, and drawn by swans. Sometimes, however, she is painted as a virgin rising from the ocean, and seated in a kind of shell; and some artists give her arrows, and made Suada, the goddess of eloquence, her companion. Yet notwithstanding these beautiful representations and the fine titles which are attached to her deity, she was herself an impudent harlot, the avowed friend and patroness of impurity.

Mythologists mention four Venuses, all of whom are born of different parents; but the one of whom we are now treating, was the most eminent of them, and to her were ascribed all beauties as well as the disgraces of the race.

It is said that she sprang from the bosom of the sea, and, being laid in a shell, instead of a cradle, she was driven by Zephyrus to the island Cythera, or Cyprus, where the winds received her into their bosoms. Having received her education in this place, she was taken up to heaven, and presented to the gods, who were anxious to obtain her in marriage; but as she rejected the advances of Mars, he punished her obstinacy by uniting her with his ugly son Vulcan. After this she was guilty of many lewd and disgraceful intrigues with mortals, which serve to show her real character, and the profligacy as well as the absurdity of the gods who paid her divine honours. The

power of Venus over the heart was supported by a girdle, called *zone* by the Greeks, and *cestus* by the Romans. This wonderful girdle conferred beauty, grace, and elegance, even on the most deformed, and both to excite love and to revive extinguished flames. The contest of Venus for the golden apple of Discord is well known; in which she gained the prize against Pallas and Juno, and rewarded the umpire with the most beautiful woman in the world, which occasioned the Trojan war.

The companions of Venus were Hymenæus, Cupid, Adonis, and the Graces:—The first of these was the son of Bacchus and Venus Urania, born in Attica, where he used to rescue stolen virgins and restore them to their parents. He was of a very fair complexion, and usually crowned with a wreath of sweet majoram or roses: in one hand he carried a torch and in the other a flame-coloured veil, to represent the blushes of a virgin.

Cupid, the son of Venus and Jupiter, though the youngest of the deities, is accounted one of the strongest, and is the inseparable companion of his mother, as without his assistance she confesses she can do nothing. This is expressed in Virgil's fourth *Æneid*:—

Thou art my strength, O son! and power alone.

This attendant on the queen of love is drawn naked, because a lover deprives himself of all that he has for the sake of his mistress.

was the son of Cinyras, king of Cy-  
prus, and his extraordinary beauty excited the  
love of Venus, who took great pleasure in his  
company. One day being engaged in hunting,  
a wild boar attacked and killed him. Venus,  
shedding many tears for his loss, changed  
his blood into a flower called anemone, and  
Asclepius restored his body to life, on condi-  
tion that he should spend six months with her,  
the rest of the year with Venus; by which  
the alternate appearance of summer and  
winter is implied.

The three Charities, or Graces, were daugh-  
ters of Venus by Jupiter or Bacchus, and were  
constant attendants on their mother. They  
were represented naked, because acts of kind-  
ness ought to be done with openness and can-  
dour; and they held each other by the hand,  
to denote that there ought to be a perpetual

## MYTHOLOGY.

ind. The rose, the myrtle, and the apple were sacred to this goddess; among birds, the dove, the swan, and the sparrow were her favourites; and among fishes, those called *lycostomus* and *aphya*.

## OF AURORA.

**AURORA**, the daughter of Terra, and Titan, is the sister of the sun and moon, and mother of the stars and the winds. Some authors, however, suppose her to be the daughter of Hyperion and Thea. She is generally represented riding in a golden chariot, and opening with her rosy fingers the gates of the day. She always sets out before the sun, and announces his rising; while Nox and Somnus follow her, and all the constellations disappear at her approach. She is reported to have carried two beautiful young men, Cephalus and Tithonus, into heaven. The first of these married Procris, daughter of the king of Thessaly. Aurora fell violently in love with him, and even carried him with her into Italy, but he refused to listen to her solicitations, and expressed the utmost impatience to return to Procris. The goddess therefore sent him in the disguise of a merchant, in order to test his wife's fidelity; and though his ruse proved unavailing, his gold proved irresistible, and Procris yielded up her honour at that moment that Cephalus discovered her. Ashamed of this detection, she i

led to the woods, and devoted herself to hunting; but she was afterwards reconciled to Cephalus, and gave him an unerring arrow which she had received from Diana. Cephalus being extremely fond of hunting, used to spend part of every day in that amusement, and when fatigued he usually laid himself down in some shady spot, and earnestly called for *Aura*, or the refreshing breeze. This ambiguous word was mistaken for a mistress, by some person who mentioned it to Procris, and that unfortunate lady resolved to watch for and discover her rival. She accordingly went to the woods and concealed herself in a bush, till Cephalus called as usual, upon the name of *Aura*. She then lifted up her head to obtain a sight of the nymph; but the rustling which she made in the leaves induced Cephalus to suppose some game was at hand, and he immediately let fly his fatal arrow. Procris was pierced to the heart, and soon expired in the arms of her husband; acknowledging that she had fallen a victim to her groundless jealousy.

Tithonus was the son of Laomedon, king of Troy. Aurora became enamoured of him for his extraordinary beauty, and carried him to heaven, where she rewarded his love with the gift of immortality; but having forgot to ask of the Fates a perpetuation of his youth, he, in process of time, became old and decrepid. He now perceived his immortality to be a burden rather than a blessing, and asked Aurora



to grant  
could not grant,  
she changed him into a B.  
is said to renew its youth when it  
skin.

## OF LATONA.

LATONA, the daughter of Phœbe by Cœus the Titan, was so extremely beautiful, that Jupiter fell in love with her, and took her to his embraces. She was soon afterwards discovered to be pregnant; upon which Juno called her out of heaven, and obliged Terra by oath not to offer her any place to bring forth in; at the same time appointing the serpent Python to persecute her all over the world we have already noticed. Juno's revenge, however, was disappointed, as the island of Delos emerged from the sea to receive Latona and there she gave birth to Diana and Apollo.

Two instances are recorded of the effects of Latona's anger towards Niobe the rustics of Lycia in Asia.—Niobe the daughter of Tantalus, and wife of Amphion of Thebes, was so enriched with all the gifts of nature and fortune, that she despised the gods, and seemed to consider herself greater than that goddess. Hence she is described in the *Metamorphoses* as speaking in the haughty strain:—

state's too great for fortune to bereave ;  
 though much she lavish, she much more must leave  
 throughout my court behold in every place  
 site riches ! add to this a face  
 thy a goddess. Then to crown my joys,  
 ten beauteous daughters, and as many boys ;  
 these by marriage to me multiply'd,  
 old ! have we not reason for our pride !

Thus did Niobe boast of her greatness and  
 glory, and despise others in comparison  
 of herself ; but her pride soon stripped her of  
 her boasted happiness, and reduced her from the  
 height of pomp to the lowest degree of misery.  
 When Latona perceived the contemptuous  
 behaviour of this proud queen, she commanded  
 Apollo and Diana, to revenge the injuries  
 that had been offered to their mother.  
 Accordingly, having filled their quivers with  
 arrows, they went to the palace, where they  
 first killed the sons, then the daughters, and  
 at last the husband of Niobe, who witnessed  
 the whole of this horrid massacre, and stood  
 fixed with grief, till at length she was  
 changed to a marble statue.

The rustics of Lycia incurred Latona's ire  
 by their inhumanity : for when she  
 laboured in the fields, during her pregnancy,  
 tired with walking, and oppressed by the heat  
 of the weather, she almost fainted with  
 fatigue. At length she discovered a spring,  
 at the bottom of the valley, and eagerly ran  
 to the cooling waters, but the neighbouring  
 peasants stopped her and bade her depart. She  
 represented her condition in the most eloquent  
 terms.

manner, and earnestly begged leave to quench her thirst ; but they remained inexorable, and even leaped into the water to murther the stream. This barbarous treatment enraged her so much that she exclaimed, "I will always live in this water." Accordingly she and her companions were turned into frogs, and passed the remainder of their days in the muddy

## CHAPTER IV.

### *Of the Terrestrial Gods.*

#### OF SATURN.

**SATURN** is generally represented as an old man, bowed down with age and infirmity, his cheeks are thin and hollow, his forehead full of furrows, and his eyes sunk. He holds a scythe in his right hand, with a serpent coiled round it, which seems biting his own tail, and in his left hand he holds a child, which he raises up, intending to devour it. He was the son of Uranus, by Terra or Thea. After murdering his father, he obtained the empire of the world by the consent of his elder brother, Jupiter. In consequence of this agreement, Saturn allowed his sons as soon as they were born to be devoured by his wife concealed the birth of Jupiter, Neptune and Pluto, and instead of a

ed him courteously, and even made him partner on the throne. Saturn now applied himself to the most beneficial avocations; civilizing the barbarous manners of the inhabitants of Italy, and instructing them in the noble art of agriculture. His reign, also, was so mild and beneficent, that the ancient poets have called it the *golden age*, to express the happiness which they enjoyed.

Human sacrifices alone were acceptable to him, and the gladiators were placed under his protection, and fought at his feasts. Waxen images were lighted upon his altars, and those sacrificed to him had their heads bare, while the priests wore scarlet garments. The games called Saturnalia are supposed to have been instituted long before the foundation of Rome. They were originally celebrated only

to speak with the utmost freedom and  
ity to their masters.

With regard to the historical sense  
fable, some writers are of opinion, that  
was Nimrod, the founder of the Babel  
empire; but Bochartus and some others  
inclined to suppose, that Noah was re-  
ed by this deity; and that for the fol-  
lowing reasons:

As in the time of Noah all mankind  
the same language, it is said that in  
age there was but *one* language, which  
mutually, understood by men and brutes.  
Noah was called, in the Hebrew language,  
a man of the earth, or a husbandman,  
is justly called the same, from his connection  
with Tellus, whose other names were Terra  
Rhea; and as Noah was the first planter of  
vineyards, so the art of cultivating fields and  
vineyards is, by some, attributed to his  
invention. Noah was once overcome by  
wine, because he probably had never experi-  
enced its strength before: and the Saba-  
eans frequently drank excessively, under the  
idea that their god was a friend and pro-  
tector of inebriated persons. As Noah fore-  
told the coming of the flood; so did Saturn  
that there should be great quantities of  
rain, and an ark built, in which men, birds, and  
beasts should all sail together: and as he  
affirms that Saturn, with his wife Rhea, and  
those with him, were born of Oceanus and  
Thetis; so Noah and all that were with him

the gods naked, shown  
ed.

sophical point of view, however,  
idently designed to denote Time,  
count he is represented as devour-  
ldren, because the days, months,  
, &c. are the children of Time,  
always devours after their birth;  
oythe which Saturn carries in his  
apt symbol of Time; before whose  
weapon all earthly things fall and  
way.

### OF JANUS.

eity is commonly represented as a  
n with two faces, by which he sees  
both before and behind him.  
his feet, and he

whence the gates before private in Rome were called *januæ* ; and thoro were called, in the plural number, *jan*

He is called Bifrons and Biceps, he had two faces, and saw both things future ; or because, as lord of the mor observes both the morning and the He was, also, sometimes called Qu and was represented with four faces, the four quarters of the world, which he by his counsel and authority. The r he held in his hand, denoted that he w dian of the ways and roads ; and the intended to show that he was the inv locks, and the opener of all the mor first of which is called January, after l His key was also intended to signify was, as it were, the door, through the prayers and intercessions of mank access to the gods : for, in all sacrifices were first offered up to Janus.—The t Janus, founded by Romulus and Tat always kept open in time of war, when the Romans enjoyed profound p is particularly worthy of remark, tha the space of seven hundred years, thi was only shut three times :—once by about 234, B. C. the second time by suls Marcus Attilius and Titus Manl the Carthaginian war ; and lastly, by tus, after his decisive victory at Acti

According to the most probable t *this fable of Janus was drawn from*

ent king of Italy, who founded the town of Janiculum, and was deified after his death by the affection of his subjects; but some authors suppose him to have been a priest, a prophet, and a divine. Without entering into this dispute, however, it may suffice to consider Janus as the emblem of prudence; and in this sense our young readers may contemplate the fiction with some real advantage. The wisdom of Janus seemed to consist in a remembrance of past events, and in the foresight of things to come: so the prudent man, by his sagacity of mind and maturity of judgment, observes, with equal facility, things past and future, and by a just connection of causes and effects, is enabled to join things present with things to come, and things future with those that are past.—Janus held a key in his hand capable of unlocking every door; and to the prudent man nothing is so private or obscure that his care and study cannot discover and explain; nothing so difficult and intricate that his perseverance and ingenuity cannot overcome and unfold. By the key of prudence he opens the rich cabinet of knowledge, unmoves the bars and difficulties that lay in his way; and insinuates himself effectually into the favour and friendship of those who, like himself, are happily possessed of prudence and virtue.

As Janus is said to have first introduced altars, temples, and sacrifices; so it is a sign of the greatest prudence to reverence, perform, and propagate the worship of our Creator; and



as Janus was first addressed in all sacrifices, as the sublime doctrines of Christianity direct the prudent man to offer all his prayers to God; through that adorable Redeemer, who hath emphatically called himself the *door*, by which if any man enter he shall be saved.\*

### OF VULCAN.

VULCAN was the son of Jupiter and Juno, of whom it is said, that being rendered contemptible by his deformity, he was kicked out of heaven into the isle of Lemnos, and broke his leg in the fall. He then set up a smith's shop, and taught the Lemnians the various uses of the fire and iron. He has been celebrated by the ancient poets for the ingenious works and figures which he produced, and it is asserted, that the first woman was fashioned by the hammer of Vulcan, and presented with some gift by each of the gods, whence she was named Pandora. Minerva gave her wisdom, Venus, beauty; Mercury, eloquence; and the rest of the gods different accomplishments. It is also said that when Prometheus stole fire from heaven to animate the man which he had made, Jupiter sent Pandora to Prometheus with a sealed box, but he would not receive it. He then sent her with the same box to the wife of Prometheus's brother

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\* John, x. 9.

out of a natural curiosity, opened it; which all sorts of diseases and evils flew along mankind, leaving nothing but hope at bottom.

Cyclops of Sicily were Vulcan's servants and attendants, and with him they fashioned not only arms for the gods and heroes, but also forged thunder for Jupiter.

Vulcan's amours were not numerous, but the infidelity of his wife, Venus, is well known.

Vulcan was generally represented as an old, deformed blacksmith, blowing with his right arms the fire of his forges, and sometimes holding a hammer raised in the air ready to strike, while with the other hand he turns the sparks, a thunderbolt on an anvil. He received the surnames of Mulciber, Pandamater, Clytotechnes, Chalaipon, all expressive of his profession or lameness. His worship was generally established at Athens, and among the Romans; a bull and a boar pig were the principal sacrifices offered upon his altars.

Vulcania were first celebrated at Rome, in honour of this deity; at which, they threw animals into the fire, to be burnt to cinders, and a temple was dedicated to him upon Mount Etna, in Sicily, whence he is sometimes called Etnæus. This temple was guarded by serpents who were said to possess so exquisite a sense of smell that they could discern whether the sacrifices that came occasionally thither were

religious or w  
to fawn upon  
at the latter,

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“ *By this flar*  
*mele was con*

## MYTHOLOGY.

t palaces of Troy were reduc

## OF ÆOLUS.

the god of the winds, is sa  
he son of Jupiter, by Aasta  
Hippotas, from whom he is n

Others, however, are of op  
the son of Hippotas. He rei  
nd of Æolia, and because he  
of sails, and a great astron  
ally believed that the winds  
e under his power; whence  
ccasion to deify him, as god o  
power and authority in hi  
cribed by Virgil in the follo

acious cave of living stone,  
lus from his airy throne,  
mperial curbs the struggling winds,  
g tempests in dark prisons binds.  
l that th' impatient captives tend,  
g for relief, the mountains rend.  
all the undaunted monarch stands,  
is sceptre, and their rage commands  
e not, their unresisted sway  
p the world before them in their way  
nd seas, through empty space would  
ould fly before the driving soul.  
s, the Father of the gods  
r fury to these dark abodes;  
g with arbitrary sway,  
ir fetters, or their force allay.



The name of this deity seems to have been derived from a Greek word signifying a breeze, because the winds over which he presided were continually varying or changing. He is sometimes represented as an old man with a venerable beard, and a pair of wings fastened to his shoulders. He sits on the cliff of a rock looking toward the ocean, and pointing to the winds, who appear with inflated cheeks by his side, as if in the act of raising a storm at their sovereign's command.

### OF MOMUS.

MOMUS, the god of pleasantry among the ancients, was the son of Nox and Somnus. His name in the Greek language signifies a jester, or mimic, and accordingly he had no employment, but passes an indolent life, amusing himself with the actions and sayings of the other deities, and frequently censuring and deriding them with the greatest liberty. Neptune, Vulcan, and Minerva, all offended the severity of his wit and satire, having contended which of them was the most skilful artificer, Neptune formed Prometheus a man, and Minerva a house; then made Momus umpire in the dispute. He, however, condemned all the performers. The bull he disliked, because his horns were not placed before his eyes, which would have enabled him to give a stronger, and a more direct blow; the man he condemned, because

a window in his breast, to discover his rights; and he found fault with the house, because it was immoveable, and could not be moved from bad neighbours.—This deity is usually represented in the act of raising a lock from his face, and holding a small figure in his hand.

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## CHAPTER V.

### *Of the Terrestrial Goddesses.*

#### OF VESTA.

**VESTA**, the wife of Cœlum, and the mother of Saturn, is the eldest of the goddesses; but is placed among the terrestrial deities, because she is the same with Terra, and derives her name from clothing, because plants, fruits, &c. are the clothing of the earth. She was represented sitting, because the world was antiently supposed to be immoveable; and a drum was given her to denote that the earth contained boisterous winds within its bosom. Her hair was usually crowned with a wreath of flowers, and several kinds of animals were dedicated as creeping about and fawning upon her.

There was another Vesta, however, who was worshipped as the goddess of fire: and in this character she was painted in a long flow-

The name of this deity seems to have derived from a Greek word signifying *because the winds over which he presides continually varying or changing*. He is sometimes represented as an old man with a long beard, and a pair of wings fastened to his shoulders. He sits on the cliff of a rock, looking toward the ocean, and pointing by his side, as if in the act of raising the winds, who appear with inflated sails at their sovereign's command.

### OF MOMUS.

MOMUS, the god of pleasantry among the ancients, was the son of Nox. His name in the Greek language signifies jester, or mimic, and accordingly he had no employment, but passes an idle life, amusing himself with the action of deriding the other deities, and frequently Neptune, Vulcan, and Minerva. He has been censured for having contended with the gods, and for having contended which of them was the most skilful artificer. Neptune then made Momus umpire. He, however, condemned all the gods. The bull he disliked, because it was not placed before his eyes, which enabled him to give a strong blow; the man he condemn-

## MYTHOLOGY.

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## CHAPTER

### *Of the Terrestrial C*

### OF VESTA

VESTA, the wife of Co  
Saturn, is the eldest of  
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ing robe, with a veil on her head, one hand a lamp, and in the other or sometimes a palladium. She was the wife of Saturn, by his wife Rhea, and was chiefly exercised about altars. Indeed she is said to have invented building, and was esteemed the great patroness of houses; statues of her were, therefore, placed before the houses at Rome, and the places where she stood, were called from her name,

Vesta was a virgin, and so great of chastity, that when Jupiter gave her to ask any favour which she participated to obtain, she requested that she always remain in celibacy, and receive oblations in all sacrifices. Her request was granted; and among the Romans, a fire was kept in her temple, not upon a hearth or in a chimney, but in earthen vessels placed in the air, and watched by the virgins with the utmost care; for if this fire should be extinguished, all public and private business was interrupted, and a vocation procured by some means were found to expiate the prodigy: if it appeared that the accident had happened through the carelessness or negligence of the virgins, they were severely punished, and the sacred flame was rekindled from the sun.

The office of the priestesses concerning the service of this goddess appears to be of great antiquity, as the first vest

osed to have been chosen by Æneas. Numa appointed four, to which Tarquin added two: but after the expulsion of the Tarquins, the high-priest was entrusted with the care of them. It was required that they should be born of a good family, and unexceptionable in their persons, and for thirty years they were expected to live in the strictest continence; the first ten years were spent in learning the duties of their order; the following ten were occupied in the religious discharge of those duties; and the remainder of the time was devoted to instructing young noviciates. When the stated period had elapsed, they were permitted to marry; or if they preferred a single life, they remained as attendants on the other vestals. The vestal who forfeited her chastity was doomed to be buried alive; but it is said, that for the space of a thousand years, during which this order remained in existence, only eighteen vestals incurred punishment by a violation of their vow.

### OF CYBELE.

CYBELE, the daughter of Cœlus and Terra, is supposed to be the same with Rhea, Ops, Bona Dea, Magna-Mater, Dindymene, Berecynthia, &c. According to Diodorus, she was the daughter of a Lydian prince, and as soon as born she was exposed on a mountain called Cybele, where she was preserved and suckled by some beasts. On her return to her

father, she became enamoured of Atys, probably in consequence of his having first introduced her worship into Phrygia.

Some authors consider Cybele as the wife of Saturn, but others affirm that she was a consort of king Faunus, who beat her with myrtle rods till she died, because she disgraced herself upon some occasion, by becoming intoxicated with wine; but the king afterwards repenting of his severity, deified the victim to his anger, and paid her divine honours. Hence it was unlawful for any one to bring myrtle into the temple, and in her sacrifices, the vessels of wine were covered, and when the men drank out of them, they called it milk instead of wine.

The modesty of this goddess was so remarkable, that no man ever saw her except her husband; for which reason her sacrifices were performed in private, and all men were excluded from her temple. Silence was, particularly observed in her sacrifices, according to the doctrine of the Egyptians andthagoreans, who taught that God was to be worshipped in silence, because from this things took their beginning. The priests of Cybele, called Galli, Corybantes, &c. were not admitted into her service without a pious mutilation; and in the celebration of her festivals they imitated madmen, cutting and slashing their arms with knives, and filling the air with dreadful howlings, mixed with confused clangour of arms, and the noise

## MYTHOLOGY.

crets, &c. The box and  
this goddess; the fi  
used in her sacrifices  
; and the latter in re  
red Atys, whom the n  
s, on condition that he  
a state of contingenc  
his virtue, the godd  
a fit of insanity tha  
nd was about to term  
en he was suddenly c

fficiently obvious tha  
designed to represen  
ar from an attentive  
; as it is generally re  
towers is placed on hei  
ers and castles are buil  
in a chariot, to denot  
pended in the air, and  
age serve to show, tha  
body, and continually  
own by lions, because  
ingovernable, but tha  
nd piety may tame it  
the yoke: and the  
her hand serves to ren  
e earth locks up many  
ch she opens and dispe  
She is also represen  
pregnancy, to intima  
th, and sometimes she  
reasts, to denote that t  
I. 5

THOLOGY.

living creatures.

Her gar-  
ment with different colours,  
with a variety of figures, all  
highly symbolical of our habits.

### OF CERES.

Goddess of corn and harvests, was  
the daughter of Saturn and Ops, and her  
beauty inspired all the gods with love  
and passion. She was debauched by her  
father Jupiter and Neptune. She had Pro-  
serpine by the former, and either a daughter,  
or a son, by the latter. Afflicted by  
the loss of her honour, she assumed a mourning  
dress, and retired into the dark recesses of a  
cave, where she lay concealed till Pan ac-  
cidentally discovered her, and informed Jupiter  
of her situation. He at length persuaded her to lay aside her  
mourning, and to forsake the cave. This was a felicitous  
event for the world, as during her absence  
the fruits and plants of the earth were  
neglected, and a great infection reigned among  
the sorts of living creatures.

Her daughter Proserpine was carried away  
by Pluto, as she was gathering flowers in  
the fields near Enna; and the afflicted  
mother made a toilsome and laborious search  
after her, till she was at length informed of  
her situation. She then endeavored, as far  
as possible, to restore her daughter's restorations,  
because she had eaten of the  
fruits in the dominions of Pluto. The

## MYTHOLOGY.

Ceres, however, was so great, granted Proserpine to pass six her mother, and the rest of the y husband.

Having obtained this favour, went to Attica, which at that ti pletely desolate, and instructed of Eleuthis in every thing relatir ture, and the management of fru then lent him her chariot, and de travel all over the world, and to c her important lessons to the rude who had hitherto subsisted upon a &c. Ceres, also, performed the legislator, and the Sicilians found tage of her salutary regulations; received the appellation of 'T Ovid gives much the same acco the following lines:—

“ Ceres was she who first our furrows p  
Who gave sweet fruits, and easy fruit al  
Ceres first tam'd us with her gentle law  
From her kind hand the world subsisten

The principal festivals institut of this goddess, were the Eleusini mophoria, and the Ambarvalia. C nia there were two sorts, the *majo* ted to Ceres; and the *minora*, to 'Those who were initiated in the pulled off their clothes till they c and to publish any thing respect deemed a heinous crime. At th

ed torches were used in the sacrifice with them Ceres sought her daughter; the devotees called upon the name of the goddess in the streets and highways, the air was filled with their howlings. Games were also celebrated at these times, in which the victors were crowned with a wreath of olive.

The Thesmophoria were first instituted by Triptolemus, or, according to some, by the daughter of Danaus; and they were celebrated with the utmost solemnity in most of the Grecian cities, but particularly at Athens. On some days a fast was kept, and wine and garlands were banished from the altars. Sacrifices were offered on this occasion, because the goddess is apt to destroy the fruits of the earth. The offerings consisted of ears of corn which were offered to the beneficent goddess.

The Ambarvalia, were solemnized by going round the ploughed lands, celebrated by the Romans, in the months of April and May. Their name is derived from the Latin *ambire arvis*, or going round the fields. In this ceremony sheep, and a bull, were led round the fields by the husbandmen, crowned with oak-leaves, and singing the praises of Ceres; a multitude of peasants followed dancing, and making repeated acclamations. A libation of wine mingled with milk and honey was *then offered*, and the immolation *terminated the solemnity*. The ceremony is *beautifully described by the poet*

Every swain adore her pow'r divine,  
 Milk and honey mix with sparkling wine :  
 All the choir of clowns attend this show,  
 Singing procession shouting as they go ;  
 Calling her to bless their yearly stores,  
 And bring plenty to their crowned floors.  
 In the spring, and thus in summer's heat,  
 Ere the sickles touch the ripening wheat,  
 They call, and let the lab'ring hind  
 With oaken wreaths his hollow temples bind.  
 Ere he let him call, and Ceres praise,  
 And uncouth dances, and with rustic lays."

As well as Cybele, is evidently figured  
 as the earth. Thus she is represented as  
 a formed and beautiful woman, because  
 the earth is admirably proportioned by Divine  
 Wisdom, and appears beautiful to the be-  
 liever, particularly when ornamented with  
 corn and embroidered with a rich profusion  
 of plants and flowers : her hair is yellow ; be-  
 cause the ears of corn when fully ripe, are of  
 that colour : her breasts seem distended with  
 milk, because the earth brings forth all things  
 from itself, and affords maternal nourishment  
 to all. The torch which she bears in  
 her hand, and the poppy which she holds in  
 her other, may represent the fire by which all  
 things are animated, and the blessing of sleep.  
 Mythologists, however, tell us that she  
 carries a lighted torch, because she sought her  
 mother with torches which she kindled at  
 the top of Mount Etna ; and that when through  
 the fire he was completely robbed of all repose,  
 she gave her a poppy to eat, that plant



nine Muses, and Apollo

first of the Muses, was so  
sweetness of her voice: she


music  
located  
in her r  
her left  
name

presided over eloquence and heroic poetry, and was deemed by Horace capable of playing on any musical instrument. She was generally represented crowned with laurel, and holding in her hand the most famous epic poems of antiquity.

**CLIO**, the second muse, presided over history, and derived her name from the glory or famousness of things she recorded. She is represented crowned with a laurel wreath, holding a trumpet in one hand, and a book in the other; though sometimes she holds a *plectrum*, or quill, with a lute. Her office was faithfully to record the actions of brave and illustrious characters.

**ERATO**, was the muse who presided over lyric and tender poetry; and is supposed, by some, to have first invented the art of dancing. She is sometimes apparently thoughtful, and sometimes gay and animated: her temples are entwined with roses and myrtle, and she generally appears holding a lyre in her hand. She was invoked by lovers, particularly in the month of April, which, among the Romans, seemed particularly devoted to the tender passion.

**THALIA**, was so called from her briskness and gaiety, as presiding over festivals, and comic or pastoral poetry. She is usually delineated leaning on a column, holding a mask in her right hand, and a shepherd's crook in her left. Her dress appears shorter and less ornamented than that of her sisters.



over music, and  
the inventress of the flute. <sup>over</sup>  
opinion that the invention of logic <sup>belongs</sup>  
this goddess. She is represented <sup>as crowned</sup>  
with a wreath of flowers, and holding a <sup>flute</sup>  
in her hand.

TERPSICHOE derives her name from  
pleasures she took in dancing, of which <sup>she</sup>  
was the goddess and president. She is com-  
monly painted with a crown of laurel on <sup>her</sup>  
head, and a musical instrument in her rig-  
hand.

MELPOMENE, was so named from the mel-  
ody of her song. She presided over tragedy  
and Horace has addressed the finest of his o-  
des to her, as the patroness of lyric poetry. <sup>She</sup>  
was represented with a serious countenance  
holding a dagger in one hand, and a cor-  
ona and sceptre in the other. Her garments  
were black and she invariably

## MYTHOLOGY.

received that appellation  
ness of her singing. She  
sic, and was generally consid  
ntress of the flute. Some are  
that the invention of logic belie  
She is represented as crow  
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ed to see any thing that was done against  
 tice and equity : and Eusebius calls her  
 menta ; because by her verse and prece  
 inculcates the practice of uprightness  
 mis was generally attended by the  
 and the moderns represent her as h  
 sword in one hand, and a pair of scal  
 other.

ASTREA, daughter of Aurora, an  
 king of Arcadia, was sometimes ca  
 tia, as being the goddess, and patro  
 tice. The poets tell us that she r  
 the earth during the golden age, b  
 edness and impiety of mankind  
 brazen and iron ages, induced he  
 heaven, where she was placed a  
 stellations of the zodiac, unde  
 Virgo. She is represented as a  
 stern but majestic countenanc  
 goddess Themis, she bears a s  
 of scales, as the insignia of her

NEMESIS was the daughte  
 Necessity, or, according to o  
 Oceanus. She rewarded vi  
 vice, with the utmost imp  
 taught men their duty, so t  
 name from the distribution  
 body.

She is sometimes called  
 rastus, a king of the Argi  
 an altar to her ; or, as s  
 difficulty of escaping t  
 person can eventually

es, though justice may sometimes be  
rtaking him. She was, also, surna-  
nusia, from the town of Rhamnus in  
where she had a temple, and a famous  
Parian, marble ten cubits high. She  
ented with a crown upon her head,  
of an apple tree in her hand, and a  
her side, denoting her swiftness as  
r.

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## CHAPTER VI.

### *Of the Rural Gods.*

#### OF PAN.

the god of shepherds, huntsmen, and  
general, is said to have been the son  
ry by Dryope; though different au-  
; different accounts of his parentage.  
however, a monster in appearance,  
g a beast rather than a god. He was  
ed with two small horns on his head,  
ace, a long beard, a spotted skin, and  
s, legs, and tail of a goat. He gener-  
ared crowned with a wreath of pine,  
ng a pipe of uneven reeds in one  
! a crooked staff in the other.  
ucation of this deity was intrusted to  
ymph of Arcadia, but, according to

themselves with the oddity of his name. Bacchus gave him the appellation of *Pan*, because he exhilarated the minds of all by the music of his pipe, or because he is *bol* of the universal world.

Pan was continually employed in delighting the nymphs, and, notwithstanding his hideous appearance, he gained the affections of Echo, and Dryope; the latter of whom bore him a daughter, named Tringee, who is said to have given Medea the herbs with which she charmed Jason. He was not so successful, however, with the nymph Syrinx, for she fled from his presence, and when overtaken at the brink of a river, she prayed the Nymphs to transform her into a bundle of reeds, which Pan was laying hold of her; so he caught the reeds in his arms instead of her. These, being moved to and fro by the wind, produced mournful, but musical sounds, which Pan perceiving, he cut them down, and made of them a musical instrument which he called *Pan-pipe*, from the name of his mistress. This is described by Ovid, in language to the following effect:—

“ Pan thought he hugg’d his mistress when ind  
He only hugg’d a truss of moorish reed,  
He sighs—his sighs the tossing reeds return  
In soft small notes, like one that seem’d to mo

pleasant notes the god surprise,  
 'I make us friends at last,' he cries :—  
 'e of reeds unequal fram'd  
 and Syrinx from his mistress nam'd."

hip of Pan was established, partic-  
 cadia, where he is said to have  
 esided; and it appears that he de-  
 les on mount Lycæus. His festi-  
 the Greeks called Lycæa, were in-  
 to Italy by Evander, and were  
 ome by the name of Lupercalia.  
 ces milk and honey were always  
 n in a shepherd's bottle. It may  
 add, that as this deity frequently  
 inhabitants of the neighbouring  
 his uncouth appearances, that kind  
 ch often seizes men, and which is  
 inary, is from him denominated

seems intended to set forth the  
 rld, as we have previously intima-  
 ymbolical figure of Pan. In his  
 he resembles a man, and in his  
 a beast, because the superior and  
 of the world is radiant and beau-  
 he lower is comparatively rough  
 d. His ruddy countenance has  
 d to denote the splendour of the  
 his horns resemble those of the  
 s spotted skin is expressive of the  
 ent. The shaggy hair which cov-  
 parts seems allegorical of trees,  
 s of a variety of wild beasts; and



his goat's feet are generally deemed emblematical of the solidity of the earth. His pipe of seven reeds served to represent the celestial harmony made by the seven planets ; and his sheep-hook crooked at the top, might either imply his care of the flocks, or, by its form, might represent the turning of the year into itself,

### OF SYLVANUS.

SYLVANUS, a rural deity and one of the presidents of the woods, is said by Virgil, to have been the son of Picus. Like the preceding deity he had the appearance of half a man and half a goat ; and he was commonly represented with cypress in his hand, because he became enamoured of the beautiful boy Cyparissus, who died with grief, and was changed into a tree of the same name.

### OF SILENUS.

SILENUS, is generally represented as a corpulent old man, with a bald head, large ears and a flat nose. He was also commonly seated on an ass, covered with flowers, and stupified with intoxication. He was, as some suppose, son of Pan, or, according to others, of Mercury ; and he is said to have received his birth at Malea in Lesbos. He was the preceptor and constant attendant of the god Bacchus, which sufficiently accounts for his mor-

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re of drinking. His appearance when  
ely inebriated has been thus forcibly  
ed by the poet Virgil.—

—Two Satyrs, on the ground,  
d at his ease, their sire Silenus found :  
with his fumes, and heavy with his load,  
ound him snoring in his dark abode ;  
y wreath was dropp'd not long before,  
by the wine, and floating on the floor,  
pty can, with ears half worn away,  
ing on high, to boast the triumph of the day."

Authors, however, assert that Silenus  
philosopher, who accompanied Bacchus  
celebrated Indian expedition. He is,  
re, sometimes introduced as speaking  
philosophic gravity respecting the forma-  
the world, &c. It is also reported that  
being once asked, what was the best  
hat could befall man! he after mature  
ration replied. "It is best for all, ne-  
be born, but being born, to die very  
,"

### OF PRIAPUS.

s deity was the son of Bacchus and Ve-  
it he was so extremely deformed that  
ther, ashamed of having given birth to  
monster, ordered him to be exposed on  
untains. His life, however, was preser-  
the humanity of some shepherds, and  
the circumstance of his deformity he re-  
*the name of Priapus. His lasciviousness*



and impurity occasioned his banishment *ent* Iampsacus, where he had passed *his* years ; but by the command of an *orac* was recalled and made god of the orchard gardens ; in which character he was prim<sup>ly</sup> revered by the Romans. He is comm<sup>ly</sup> represented with a human face, and the *of* a goat ; he holds a stick in his hand drive away thieves and mischievous birds, a sickle to prune the trees of all superfl<sup>u</sup> branches.

### OF ARISTÆUS.

ARISTÆUS, son of Apollo, and the ny Cyrene, was born in the deserts of Libya, brought up by the Seasons, who fed him u nectar and ambrosia. He became enam<sup>or</sup> of Eurydice the wife of Orpheus, and pur<sup>h</sup> her into a wood, where she was unfortuna<sup>stung</sup> to death by a serpent. To revenge untimely fate the nymphs destroyed all the *of* Aristæus, who was exceedingly grieve<sup>d</sup> his loss ; till having, by his mother's adv<sup>seized</sup> on the sea god Proteus, and consulted on that misfortune, he learned how to obv<sup>it</sup>. Proteus advised him to sacrifice four t<sup>and</sup> four heifers to the manes of Eurydice ; as soon as he had immolated the victims, left them in the air, swarms of bees immedia<sup>sprang</sup> from their carcasses, and restored A<sup>tæus</sup> to his former prosperity. He is said

have first found out the use of honey, and to have been the inventor of drawing oil from the olive. He is therefore, generally represented tending a nursery of olives, and standing near a row of bee-hives.

### OF TERMINUS.

THE statue of Terminus was merely a square stone, or a log of wood, perfumed with ointments, and crowned with garlands, yet the ancients paid him divine honours, supposing that the boundaries and limits of men's estates were immediately under his protection. Thus Ovid wittily remarks :—

“ Terminus, whether stump or stone thou be,  
The ancients gave a godhead too to thee.”

The *Lapides Terminales*, or landmarks, were held so sacred among the Romans, that whoever presumed to move or transfer them from their proper situation, became an outlaw, and his head was devoted to the *Diis Terminalibus*. And although animals were not sacrificed to the stones or stocks which represented the god Terminus, the first fruits of corn were solemnly offered to them, with wafers made of flour ; and festivals called *Terminalia* were annually celebrated to their honour. Some writers have observed, that when Tarquinus Superbus wished to erect a temple on the Tarpeian rock to Jupiter, the god *Terminus*

nus refused to give way, though all the deities voluntarily resigned their seats purpose.

### OF THE SATYRS.

THE origin of these rural deities is unknown; but their name is expressive of their impurity and licentiousness. They are represented with the faces of men, heads are armed with horns; the hands are crooked, rough hairy bodies and legs, and long tails. They are the constant attendants of Silenus, who is considered as a father; and when they come old, they were not unfrequently called Sileni. The Romans promised them Fauni, Panes, and Sylva fruits of every thing were given them.

### OF THE FAUNS.

THE Fauns, who are frequently painted with the same painting with the Satyrs, though they differ in no near resemblance to them among the Latins used to be treated with profound respect, because of their horns and nails, and variety of terrible shapes. That their mere look excited terror in every person, if he happened to see them.

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Faunus, son of Picus, who reigned in Italy about 1300 years before the christian era, is supposed to have been the prince and father of the fauns; his predilection for agricultural pursuits having induced his subjects to rank him among their rural deities after his decease. He was always represented with the distinguished marks of the Fauns and Satyrs, and his oracle was consulted with great solemnity. His name is said to have been originally derived from his remarkable skill in prophesy.

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## CHAPTER VII.

### *Of the Rural Goddesses.*

### OF DIANA.

DIANA, the goddess of hunting, and chastity, was the daughter of Jupiter and Latona; and was born, with her brother Apollo, in the island of Delos. It has been already related that she became nurse to her mother as soon as she was born, but the pains which she witnessed at that time, induced her to resolve on perpetual celibacy. In order to shun the society of men she devoted herself to hunting, having chosen for her companions a select number of virgins, who, like herself, were inimical to marriage.

## MYTHOLOGY.

was called Lucina, Ilythia, or Juno  
 oa, when invoked in the trying hour of  
 tion, and Tierra, when worshipped in  
 oss-ways, where her statues were usually  
 d. She was also called Triformis, be-  
 she had three different names, as well  
 ree different offices: in heaven, she is  
 d Luna, on the earth, she is styled Diana;  
 in the infernal regions, she is known by  
 name of Hecate, or Proserpine. In the  
 vens she enlightens every thing by her  
 s; on the earth, she subdues all wild beasts  
 her bow and arrows; and in the lower re-  
 ons, she governs the spirits by her power and  
 thority. Some are of opinion, however,  
 at she was called Triformis, because some of  
 er statues had three heads, viz. those of a wo-  
 man, a horse, and a dog: and others have sup-  
 posed the aforementioned name to have been  
 given her, because Luna or the moon has three  
 distinct shapes: the *new moon*, which appears  
 arched with a semicircle of light; the *half moon*,  
 which exhibits an illuminated semicircle; and  
 the *full moon*, which fills a complete circle with  
 her radiance.

This goddess is generally represented of a  
 tall stature and a remarkably beautiful coun-  
 tenance, wearing an elegant hunting habit,  
 with the skin of a deer fastened to her breast,  
 and a quiver full of arrows depending from  
 her shoulders: a radiant crescent beams on  
 her forehead, and she invariably appears with  
 a bow in her hand: she is also attended by  
 and sometimes rides in a chariot, dra-

are sacred to her. The most famous of temples was that of Ephesus, which was ranked one of the seven wonders of the world. This building was 425 feet long, and 100 feet broad ; and the roof was supported by 127 columns, of which 36 were carved in the most beautiful manner. The chief architect was Ctesiphon, but the edifice was not completed till 220 years after its foundation. The riches which this temple contained were truly immense, and the goddess who presided over it was worshipped with the most solemnity. On the memorable night of Alexander's birth, it was burnt by an Ephesian named Eratosthratus, who committed this villany merely to immortalize his name ; but it soon rose from its ruins with increased splendour.



## MYTHOLOGY.

shepherds on the eleventh of  
Calends of May, being the same  
Comulus laid the foundation of  
these feasts were celebrated  
to drive away the wolves  
those diseases which are incident  
the solemnities consisted in fixing  
at certain distances, and  
aping over them; after which  
herds were purified with the  
ing rosemary, laurel, olive, pine,  
Ovid has described these rites  
g lines:—

elp; the past'ral rites I sing,  
ty mentioning each thing,  
and bean-straw oft I've held,  
ations in a hand well fill'd,  
flames, in order rang'd I've leapt,  
y laurel twig has dript."

erally represented as an elderly  
nded by the shepherds; and some  
e her to be the same with Vesta,  
ater.

## OF FLORA.

goddess of flowers and gardens  
ms, is said to have married  
whom she received the privi-

Flores  
being  
ness and  
and on this  
the Roman  
the mountain  
city, and or  
of her power  
mentally set on  
remove Feron  
ament, the  
and the...

## OF FERONIA.

FERONIA is generally placed next to Flora, as being the goddess of the woods, and the patroness and preserver of trees in general ; and and on this account she was highly venerated by the Romans. It is said that a grove under the mountain Soracte was consecrated to this deity, and once afforded a remarkable instance of her power ; for the trees having been accidentally set on fire, the neighbours prepared to remove Feronia's image ; when to their astonishment, the fire was suddenly extinguished, and the whole of the grove resumed its former verdant and flourishing appearance. Strabo and some others have asserted that those who were inspired by this goddess could walk bare-footed over burning coals without receiving any injury.

## OF P

POMONA, the goddess of apples and all sorts of fruit, have been unknown to the Romans; she had a temple at Ardea, a priest called Flamen, and offered sacrifices to her of fruit. She was represented sitting on a basket of apples, holding in one hand, and a cornucopia in the other, of the gods of the country. She obtained her name from her predilection for apples, which at length succeeded in being observed Pomona's garden, introduced in the form of a grey-headed woman, the beauty and excellence of which highly commended her by which they had a great affection: then artifice was used to the subject, he said he, the trees of the garden how do the plum trees shall exceed each other, but if they had no like husbands hold them in, they will dwindle away and lose their similitude and its value, of the desired effect, *sunning* his own *the charms of youth*

# THEOLOGY.

## POMONA.

goddess who presided over  
of fruit-trees, appears  
to the Greeks; though  
at Rome, and a regular  
in Pomonalis, who offered  
sacrifice for the preservation  
commonly represented as  
sitting, and holding a bunch  
of apples in the other. Mar-  
cellus endeavoured to ob-  
tain her, till Vertumnus  
appeared. This god, how-  
ever employed in her  
to her notice in the  
Roman. He admired  
the fruit, and  
attracting attention  
by his light to such per-  
sonage, the converse  
of the goddess, "Observe  
up this wall:  
they strive which  
fertility and flower,  
and the other  
s, which,  
should soon  
be." This  
er, failed  
and thus re-  
sulting in all  
the be

# MYTHOLOGY.

man to feel the power of  
enter the conjugal state

## OF THE Nymphs.

THE female deities,  
the appellation of nymphs  
in Hesiod, more than 3,000  
were generally represented  
as beautiful virgins, veiled up  
sometimes holding a vase, for  
to pour water. Their  
duties over the different parts  
various functions and duties.

They were generally  
called, nymphs of the land  
and water. Of the terrestrials  
over woods and parks  
called Dryades and Hamadryades  
continually in the mountains  
called Oreads; and of the  
and dales, and were the  
marine nymphs, those of the  
sea were called Nereides.  
The fountains were  
nymphs of the rivers  
the appellation of Fluviales  
over lakes and ponds.  
It was the proper duty  
to attend on the celestial  
Jupiter speaks of them  
he says.

"Half gods and rustic Fauns,  
Nymphs, Satyrs, Sylvans

## MYTHOLOGY.

And Juno boasts of the attendance of the marine nymphs, in the following lines:

"Twice seven, the daughters of the main,  
Around my person wait, and bear my train."

Hunting nymphs also constantly attend upon Diana, and the nymphs of Bacchus were almost innumerable. The customary offerings made to them consisted of milk, oil, and honey, to which goats' flesh was sometimes added.

## CHAPTER VIII.

*Of the Marine Deities.*

## OF NEPTUNE.

NEPTUNE, son of Saturn and Ops, is said to have been devoured by his father on the day of his birth, and again restored to life by an artifice of Metis. Neptune shared the dominions of Saturn with his brothers, and received the kingdom of the sea as his portion; but this appeared inferior to the empire of heaven and earth, claimed by Jupiter, he conspired to dethrone him. This conspiracy was soon detected, and its author was condemned by Jupiter, to build the walls of Troy. A reconciliation, however, soon took place, and Neptune was reinstated in all his rights and privi-

## MYTHOLOGY.

As god of the ocean, Neptune possessed a greater share of power than any other of the deities except Jupiter: for he not only bore rule over the seas, rivers, and fountains in complete subordination, but he could also occasion earthquakes whenever he pleased, and was capable of raising islands by a single blow of his trident.

We have already noticed his dispute with Minerva the honour of naming the capital of Cecropia. It may be necessary to add, however, that his amours were very numerous.

By means of a dolphin he obtained the favour of Amphitrite, who had vowed perpetual celibacy, and placed among the constellations is the fish which persuaded that goddess to become his wife. To enjoy the company of Proserpine, he transformed himself into a ram. To deceive Ceres, he assumed the shape of a serpent; and took upon himself the likeness of a river.

Enipeus to gain the confidence of Demeter, the beautiful daughter of Salomon.

For the sea-nymph, Thoosa, he had a son named Polyphemus, and several other children by different mistresses.

Neptune is generally represented as a venerable and majestic person, sitting in a chariot made of a shell and drawn by dolphins, or hippocentaur-horses: sometimes he is drawn by winged horses, and stands up, with his trident in his right hand, while his chariot flies over the surface of the sea with astonishing rapidity. Homer represents him, in one place, as issuing from

as very general-  
cients; and the  
d their Isthmian  
our of this deity.

were first institu-  
erived their name  
t, where they were  
bserved every fifth  
ery kind were ex-  
ere rewarded with  
They were first cele-  
icerta; who became  
ther throwing herself  
ut they were re-insti-  
our of Neptune whom  
her.

Consualia, were also in  
o was then worshipped  
sus, the god of counsel.  
horses left working and  
ed with garlands of flow-  
ring these festivals that  
carried away the Sabine  
mbled as spectators of the

peculiar office, not only to  
over horses, both by sea  
he government of ships wa  
re, and were supposed to b  
his protection.

# OF TRITON.

He son of Neptune, by Amphitrite,  
 to some, Salacia, was very pow-  
 erful the marine deities, and was sup-  
 erior of calming the waves and storms.  
 According to the general repre-  
 sentation of him, Triton resembles a man  
 to the waist, but his hair appears like wild  
 and his lower parts are like those of a  
 fish. He is the companion and trumpeter  
 of Neptune; and is usually delineated in the  
 form of a man blowing a shell. Ovid has described  
 him in the following lines:—

Triton rising from the deep he spies,  
 his shoulders rob'd with native purple rise,  
 he bids him his loud sounding shell inspire,  
 to give the floods a signal to retire.  
 His wreath'd trumpet takes (as given in charge,)  
 it from the turning bottom grows more large;  
 it is when the Numen o'er the ocean sounds,  
 the east and west from shore to shore rebounds."

# OF OCEANUS.

OCEANUS, son of Cælus and Terra, was  
 a very powerful deity; and Homer has ever  
 asserted that he was the father of all the  
 gods and on that account frequently received  
 honours from them. He married the goddess Tethys,  
 by whom he had the most principal  
 rivers, such as the Alpheus, Peneus, Strymon,  
 and sides three thousand daughters called  
 Nymphs, who, as well as the rest of the



to consult  
nies.

## ON AND LEUCOTHEA.

nd his mother are also to be  
g the sea-gods; having been  
ollowing occasion:—Ino's hus-  
, in a fit of distraction, tore his  
, and dashed him against a wall.  
as so terrified that fearing lest  
should befall her other son Mel-

## OF GLAUCUS.

GLAUCUS, son of Neptune and Nais, was a man of Anthedon in Bœotia. As he was one day pursuing his avocation, he observed all the fishes which he laid on the shore, were inspired with fresh vigour, by touching a certain herb, and no sooner were placed on ground, than they escaped from him into their native element. Surprised at this strange effect, he resolved to taste the herb which appeared to occasion it; upon which he instantly conceived a strong desire to inhabit the water; and, leaping in after his fishes, was changed into a sea deity by Oceanus and the other gods, at the request of the other gods.

## MYTHOLOGY.

### CHAPTER IX.

*Of the Monsters of the Sea.*

#### OF THE SIRENS.

The Sirens were three Sea-nymphs, daughters of Achelus, by the muse Calliope, or, according to others by Melpomene. They are supposed to have had the appearance of women to the waist, but the rest of their bodies resembled those of birds, or, as some say, of flying. Their names were Parthenope, Ligeia, and Leucosia, and they usually resided in a small island near Cape Pelorus in Sicily. They are said to have allured all persons who sailed past that island by the sweetness of their singing, and when they had cast them into a profound sleep they drowned them in the sea, and afterwards devoured their bodies.

In order to render their allurements the more complete and irresistible, these sirens accompanied their voices with musical instruments, and artfully adapted the subject of their songs to the temper and inclination of their ill-fated auditors.

An oracle had asserted that the Sirens should only exist till some person or persons should pass by and escape their fascinating power. They therefore exerted their utmost art, and proved successful in destroying all travellers, till Ulysses (apprised by Circe of

LOGY.

ER IX.

s of the Sea.

IRENS.

Sea-nymphs, daughter  
Calliope, or, Cal-  
pomene. They  
pearance of women  
est of their bodies  
as some say, of  
Parthenope, Ligeia  
usually resided in  
orus in Sicily. They  
persons who sail  
ness of their  
them into a per-  
m in the sea  
dies.

These elements the  
these sirens ab-  
Sical instru-  
subject of  
ination

the Sirens  
or person  
fascinating  
bying.

Circus

MYTH

the fatal power of tears of his companion himself to be fastened and no attention to should he be induced melody. By this art fatal coast in safety ; desperation, threw t and perished.

Some writers asser formerly virgin compa sought her with the u was stolen away by P search altogether u themselves into the se monsters. Others tel usion, they conten Muses, who overcame wings as a punishment Sirens were common one a lyre, the second the act of singing.

## OF SCYLLA A

SCYLLA, a daughter Phorcus, was passion- cus, of whom we have order to render the Glaucus applied to knowledge in herbs a- versally known and ad became enamoured of tempted to turn the c

VOL. III.

but finding this impracticable, she resolved to amply revenge on her rival. According to the story she poured the juice of some poisonous herb into the waters of a fountain where the nymphs usually bathed; and the unsuspecting no sooner retired thither, than every part of her body below the waist, was transformed into frightful monsters, like dogs, which never ceased barking. This horrid metamorphosis terrified her so much, that she immediately threw herself into that part of the sea which separates the coast of Italy and Sicily, where she was changed into a mass of rocks, which continued to bear the name, and which were universally dreaded, on account of the numerous shipwrecks that happened there.

CHARYBDIS is said to have been a wicked and avaricious woman, who stole the oxen of Hercules, and as a punishment for that the Jupiter struck her dead with a thunder-bolt and changed her body into the dangerous whirlpool which still bears her name, on the coast of Italy, and nearly opposite the rocks of Scylla. The name of Charybdis was properly given to such mistresses as repaid tenderness and affection with ingratitude. Virgil has given an elegant description of these two monsters Scylla and Charybdis.

“ Far on the right her dogs Scylla hides,  
Charybdis roaring on the left presides,  
And in her greedy whirlpool sucks the tides.  
Then spouts them from below; with fury driv’n  
The waves mount up, and wash the face of heav’n.”

CH

Of the

**PLUTO**, so  
his father's do  
piter and Ney  
fell to him, he  
fernal region  
kingdom det  
ing him; he  
serpine, the  
carried her  
compelled  
called Dis  
his functi  
Pluto  
inexorable  
were er  
superio  
pal sac  
the na  
him, &

thither, than ever  
the waist, was transformed  
like dogs, which never  
horrid metamorphosis  
that she immediately thro  
rt of the sea which sep  
Italy and Sicily, where  
of rocks, which were  
and which were m  
ount of the numer  
ere.  
ve been a wicked  
stole the oxen  
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thunder-bolt  
dangerous whic  
on the coast  
rocks of Scylla  
properly given to  
ness and affec  
has given an  
monst- n Scylla

iv'd.  
sauts.

berus, watched

## PROSERPINE.

, a daughter of Jupiter by Ceres, extremely beautiful, that her own enamoured of her. Sicily was her residence, and she particularly delighted in flowery meads and translucent embellished the fertile plains of this charming retreat, Pluto sought her in the infernal regions, as we have related. The nymphs, her companions, were greatly terrified at this accident, and fled in all directions; while Ceres, disconsolate at the loss of her daughter, kindled

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her ha  
Proser  
kind,  
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hairs  
ship  
by t  
an,

## MYTHOLOGY.

orches at the top of Mount Etna, and re-  
d to travel all over the world, till she at le-  
earnt her daughter's fate from the ny  
Arethusa. She then repaired to Jupiter,  
pleaded so powerfully, that he at length  
oised to restore her to the earth, provide  
ad not taken any aliment in the inferna  
gions.

**Ceres** went joyfully down upon this mes-  
sage, and **Proserpine** full of triumph and glad-  
ness prepared to return with her mother; but  
at this critical juncture, **Ascalaphus** discov-  
ered that he had seen **Proserpine** eat part of a  
negrinate in **Pluto's** orchard. Her return  
consequently rendered impossible, but **Ceres**  
evened herself on the tell-tale, by chan-  
ging him into an owl, which was accounted a  
very ill omen, and unlucky to all that see it.  
Pardon was afterwards obtained from **Jup-**  
iter, that **Proserpine** should live half the year  
with her mother on earth, and the remainder  
with her husband. As queen of the infernal reg-  
ion, **Proserpine** presided over the death of  
the dead, and it was supposed that no one  
could die unless she, or **Atropos**, cut off one of  
the fates from the head. She was generally  
represented among the ancients, and was kno-  
wn by the different appellations of **Hecate**, **L-**  
**eta**, **Juno Inferna**, &c.





## OF THE FATES.

THE Fates, or Parcæ were three powerful goddesses, supposed to preside over the birth, life and fortunes of mankind. Their names were Clotho, Lachesis, and Atropos; and they are generally considered as the daughters of Nox and Erebus, though some authors represent them as the offspring of the sea. Their power was very great, and most writers assert that they were subject to none of the gods but Jupiter; while others are of opinion that even Jupiter himself was under the influence of their commands. They were universally considered as the arbiters of human existence and felicity, as well as of death and calamity, and each of the fatal sisters was supposed to sustain a particular office in forwarding the designs of the whole. Clotho, the youngest of the Fates was represented with a distaff, and in the act of drawing the thread of life between her fingers; while Lachesis with her wheel spun out all its actions and events; and Atropos, the eldest sister cut the thread with a pair of scissors. Thus it was supposed that Clotho gave men life, and brought them into the world; Lachesis determined the fortunes that should befall them; and Atropos terminated their existence.

The worship of the Fates was well established in several cities of Greece, and the mankind knew them to be inexorable,

~~Some~~ Some say that their robes were of white  
~~crimson~~, bordered with purple; but the  
dress is variously described by different au-  
thors.

### OF THE FURIES.

THE Furies, sometimes called Eumenides, are  
said to have sprang from the blood of Cœlus  
when he was wounded by his unnatural son  
Saturn; though some suppose them to have  
been the daughters of Acheron and Nox,  
Pluto and Proserpine. They were generally  
allowed to be three in number, Alecto, Ti-  
phoea, and Megara; and they were said to be  
virgins, because, in their character of ave-  
ngers, nothing could corrupt or prevent them  
from inflicting deserved punishment. They  
were accounted the ministers of the vengeance

m.'

## ORS, AND SOMNUS.

the most ancient deities among  
the daughter of Chaos, and  
ion with her brother Erebus,  
day and light. She was also  
rs, Discord, Fraud, the Fates,  
Some of the poets have called  
of all things, including both  
and therefore she was wor-  
ancients with great solemnity.  
s statue in the temple of Diana,

minis  
inter  
that i  
ates thro  
passing  
transpa  
es came  
lar ivory  
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eaks to  
Two gate  
of iv'ry  
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Thro

**NOX**, another of the infernal deities, is supposed to have been the offspring of Nox, without father. She is commonly represented as a skeleton, armed with the scythe and scimitar, and some authors assert, that she was worshipped by the ancients; though others intimate that she had neither temples, priests, nor sacrifices; because she was a goddess whom prayers could move, nor sacrifices pacify.

**SOMNUS**, the god and president of sleep, was the son of Nox and Erebus, and was supposed to reside in a dark and subterraneous palace which the sun could never penetrate. A number of poppies and somniferous herbs are said to grow near the entrance, and the deity himself is represented as asleep on a bed of feathers with black hangings; while Morpheus, his chief minister, watches and guards his slumber from interruption. The ancient poets asserted, that in the palace of this god were two gates through which the dreams were constantly passing and repassing: one gate was m-

## OF THE CENTAURS.

THE Centaurs, a people of Thessaly, to be half men and half horses, are supposed to have been the offspring of Centaurus of Apollo, by Stilbia, daughter of the Perseus, but some authors ascribe their origin to Iphidamas, whence they are sometimes called Nubians.

The battle of the Centaurs with the Lapithæ is famous in history, as several poets and historians described it, and the celebrated Phidias and Parrhasius represented it in the temple of Jupiter at Olympia, and at Athens. This memorable battle originated in the marriage of Hippodamia with Peleus, where the Centaurs became intoxicated and behaved with such rudeness toward the Lapithæ that Hercules, Theseus, and the rest of the heroes resolved to punish their insolence. After a severe affray, the Centaurs were killed and obliged to retire into Arcadia. On a subsequent occasion they were again exterminated by Hercules.

This fable of the existence of the Centaurs seems to have arisen from the ancients of Thessaly having tamed

neighbours mounted

### HARPIES.

monsters, were daughters. They were three in all, Cleto, and Celen; the sister of Zephyrus, the horse-d Xanthus, the horses had the faces of women, their feet and fingers

described these sisters

tops with hideous cry,  
thy harpies fly :  
led Heav'n ne'er sent,  
a punishment.  
wombs obscene ;  
oks for ever lean."

t by Juno to plunder  
hence they were driven  
strophades by Zethes  
ed an infectious odour,  
hey touched by their  
have robbed Æneas  
aly, and Celeno pre-  
lamities which after-

### ORGONS.

ree celebrated sisters,  
and Ceto. Mytholo-



gists inform us, that their hair was entangled with serpents, their bodies were covered with impenetrable scales, and their teeth were as long as the tusks of a wild boar. Their eyes were also said to be composed of brass, and they were capable of turning into stone those on whom they fixed their eyes. They fixed their residence in the west; Æthiopia, Scythia, and Ovid near the lake Triton Lybia.

The Gorgons were conquered by Perseus who is said to have been furnished, by different deities, with weapons, which he afterwards returned. The head of Medusa remained in his hands, and after completing all his laborious expeditions, he gave it to Minerva, who placed it on her ægis, with which she transformed into stones all such as presumed to look at it.

It is asserted that after the defeat of the Gorgons, Perseus took his flight in the air towards Ethiopia; and that the drops of blood which fell from Medusa's head were changed into serpents, which have ever since infested the sandy deserts of Lybia. To the blood of Medusa are also ascribed the origin of the famous horse Pegasus, as well as of Chrysaor with the golden sword.

### OF THE CHIMÆRA.

*THE* Chimæra, said to have sprung from *Echidna* and *Typhon*, was a hideous monster, which continually vomited flames, and was

east of a lion,  
of a dragon, as

lane,  
ain."

out the reign  
ophon mount-  
ted and over-

en thus easily  
g mountain in  
esort of lions;  
t the middle,  
marshy ground  
ents. Belle-  
ain habitable,  
overcome the  
asserts that  
he captains of  
ships with the  
ragon.

monster, said  
Typhon and  
thos with the  
ists, and voice  
the paws of a  
e tail of a ser-  
to the neigh-  
the family of  
terror by pro-



he walks erect on two feet; and during of his days he supports his in a staff, and so may be said to walk on three feet. When the Sphinx heard the solution of her enigma, she dashed against a rock, and immediately ex-

### OF CERBERUS.

us, the dog, or rather the monster, had three heads, and some assert that he was covered with snakes instead of hair. He was stationed as a watchful keeper of the entrance of the infernal regions, to prevent the living from entering, and the dead from leaving their place of confinement. He be-

ing, upon two at noon  
night?" Upon this, he  
promised his sister Jocasta  
he should deliver his explanation; and Oedipus

remuneration by as-  
d to was man, who  
t in infancy. or in

may be said to grow  
ains maturity, and  
ect on two feet.

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ay be said to be

Sphinx heard  
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takes instal-  
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ions, to  
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nemen

"Hell's grisly  
And frown'd an  
The snakes are  
His jaws no lon  
Nor triple tong  
No more his br

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CHARON, the  
gions, was the se  
generally repre  
with a hideous  
beard, and pene  
covered with w  
extremely ragg  
the souls of the  
Styx and Ache  
presented himse  
he could not be  
golden bough as  
such persons as  
funeral were ne  
boat without pr  
dred years on th  
This fable w  
ancient Egyptia  
the bodies of the

ried over a lake called Acherusia, and received sentence according to the actions of thy lives. The boat was called Baris, and the ferryman Charon.

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## CHAPTER XII.

*Of the Demi-Gods, and Heroes.*

### OF HERCULES.

ACCORDING to the ancients, there were several heroes known by the name of Hercules but of all these, the son of Jupiter and Alcmena is the most celebrated, and to him, as Cicero observes, the exploits of the others were generally attributed. The birth of Hercules was attended with many miraculous circumstances and the inveterate goddess Juno sent two enormous serpents to destroy him in his cradle but the valiant infant boldly seized the assailants, and squeezed them to death while his twin-brothers Iphiclus alarmed the house with his shrieks and cries. Hercules soon became the pupil of the centaur Chiron, under whom he rendered himself more valiant and accomplished than any of his contemporaries; and in the eighteenth year of his age, he commenced those arduous and glorious pursuits which

## THOLOGY.

ame. He subdued a monstrous  
 d the flocks of his supposed  
 on, and soon afterwards de-  
 ry from the annual tribute of  
 , which it formerly paid to  
 as subjected to the power of  
 he edict of Jupiter; and when  
 e oracle of Apollo on that oc-  
 advised to submit patiently to  
 of his master for twelve years.  
 resolved to acquiesce with the  
 and, being furnished with com-  
 by the gods, he boldly encounter-  
 s tasks which Eurystheus thought  
 npose, and which are generally  
 elve labours of Hercules. He tore  
 e Nemæan lion which was invul-  
 any weapon, and adorned himself  
 in; he overcame the Lernean hy-  
 alive the stag famous for its swift-  
 golden horns and brazen hoofs;  
 Erymanthean boar, equally terrible  
 and fierceness; and tamed an enor-  
 that did incredible mischief in the  
 Crete: he cleansed the stable of Au-  
 one day, by turning the course of a  
 ough it, although three thousand oxen  
 led in it for thirty years; he defeated  
 y of the Amazons, and obtained from  
 een the finest girdle in the world; he  
 nquered the mares of Diomedes, which  
 human flesh; killed the carnivorous  
 which formerly infested the lake Stym-  
 . III.

dragon that guarded the entrance to the underworld, bound the dog Cerberus with a chain, and dragged him forcibly up to the earth.

Besides these arduous labours in which Eurystheus, he performed several other very important of his own accord.—He killed the giant Anthæus to death, in his arms; killed the monster Cacus, with fire and smoke; offered up the tyrant on the altar which he had erected to the molation of all foreigners; conquered, and pillaged Troy; and rendered the most important services to Jupiter against the giants.

Having experienced three fits in the second he slew Iphitus his beloved Iole, and in the third he attempted to carry off the sacred tripod from the temple at Delphi; for which the oracle decreed that he should be sold as a slave, accordingly sold for three years to the queen of Lydia, who soon restored him to his liberty, and completely engrossed his mind.

After some time he returned to his native country, where he re-established his throne of Sparta. He became the most popular of his subjects, and obtained the love of all his suitors, and obtained by his valorous deeds, but he killed a man, he was con-

**A RUGEDNESS** WITHIN.

ately shot him with a poisoned arrow. The Centaur fell a victim to just resentment; as he was expiring he gave a tunic to Dejanira, telling her that it had the power of driving a husband from unlawful love. The present proved fatal; for Dejanira, being jealous of her husband, sent him the tunic of Nessus; which was infected with such deadly poison that it immediately penetrated his bones. He attempted, too late, to pull off the fatal garment; but on finding his malady incurable, he gave his bow and arrows to Philotes; erected a large pile on the top of Mount Æta, and, having spread out the skin of the Nemean lion, he laid himself down upon it on a bed, leaning his head on his club. Philotes then set fire to the pile, which was surrounded with flames, and after he had

Such were the principal actions, death, and deification of this illustrious hero, who is said to have supported for a while the weight of the heavens on his shoulders, and to have severed, by the force of his arm, those celebrated mountains which were afterward called the Pillars of Hercules. He was panegyricized by most of the ancients, as a pattern of virtue and piety; and as all his labours were devoted to the common benefit of mankind, they deemed him highly deserving the honours of immortality.

### OF JASON.

JASON, son of Æson, king of Iolchos, was an infant when his father died; so that his uncle Pelias assumed the government, and in order to remove Jason from his presence, the usurper intrusted his education to the centaur, Chiron. After making the most rapid progress in every branch of science, he left his tutor, and went to consult the oracle; by whose advice he returned to Iolchos, and demanded possession of the crown. Pelias deemed it expedient to temporize, and therefore allowed Jason's claim to be well-founded, but artfully eluded an immediate resignation, by urging the brave young prince to an expedition against Ætes, king of Colchis, who had inhumanly murdered their common relation, Phryxus, in order to secure to himself the celebrated golden fleece which that prince possessed. Jason readily embraced a proposal which seemed to

## MYTHOLOGY.

promise the acquisition of much military glory, his intended expedition being an object of interest to all parts of Greece, the youngest and bravest warriors assembled to share his danger and glory; among whom were Hercules, Castor, and Pollux.

They embarked on board a vessel cargo, and after a long voyage and many adventures, arrived at Colchis, where Jason demanded the restoration of the Golden Fleece. Æetes promised to grant his request on condition that he should tame the fire-breathing bulls, which breathed fire; overcome the fearsome dragon that guarded the fleece; sow the teeth of that dragon; and, finally, destroy the ranks of soldiers which would instantly spring up.

While Jason considered on these important demands, Medea, the king's daughter, became enamoured of him: and as she possessed uncommon knowledge of herbs and magic arts, she engaged to deliver the young hero from all danger if he would promise her fidelity. Jason embraced her proposal, and having received such herbs, &c. as were necessary for his protection, he undertook the labours imposed on him, in the presence of his people, who were equally astonished at his intrepidity and success.

After this important conquest, Jason returned to Greece, with his fair deliverer. The king, in the mean time discovered his daughter's treachery, and set out in pursuit of the fugitives.



but Medea tore her brother Absyrtus to pieces and strewed his limbs in her father's way, so that she might escape while he was collecting the mangled members of his son.

The Argonauts (so called from the ship *Argo*) at length returned safely to Thessaly, where Medea restored *Æson* to the vigour of youth, and persuaded the daughters of *Pelias* to kill their father, and cut his body in pieces for the same purpose; but the flesh was entirely consumed in the process, and *Pelias* was never restored to life. This barbarous act excited the resentment of the populace, so that Medea was compelled to retire with her husband to Corinth. There they lived in perfect happiness for about ten years; but after that period Jason divorced himself from Medea and married *Glauce*, or *Creusa*, daughter of *Creon*, king of Corinth. To avenge this infidelity, Medea murdered the two children which she had by her husband before his eyes, and then sent a beautiful box as a present to her rival, which contained a magic fire, that consumed the princess and the whole court.

Jason is said to have lived a melancholy life after his separation from Medea, till one day, as he was reposing himself by the side of a vessel which had carried him to Colchis, a serpent fell upon his head, and crushed him to death. Some authors, however, intimate that a reconciliation took place between Medea and Jason after the former had flown by her wondrous art to Athens.

## OF THESEUS.

**THESEUS**, son of **Ægeus**, king of Athens, by **Ethra**, the daughter of **Pitheus**, was one of the most celebrated heroes of antiquity. He was brought up in the house of **Pitheus** at **Træzene**; but when he came to years of maturity, his mother sent him to Athens, at the same time giving him a sword, by which **Ægeus** would immediately recognize him. In his journey from **Træzene**, he destroyed **Corynetes**, **Synnīs**, **Cercyon**, **Sciron**, **Procrustes**, and the celebrated sow, **Phæa**, which infested the neighbourhood of **Cromyon**. His first reception at Athens was not cordial, for **Medea**, who then lived with **Ægeus**, meditated his destruction before his arrival was publicly known, and **Ægeus** himself was to have poisoned the stranger at a banquet; but the sword which **Theseus** wore reminded the king of his amour with **Æthra**, and he immediately acknowledged him as his son, to the great joy of the Athenians. The fifty **Pallantides**, nephews of **Ægeus**, attempted to assassinate **Theseus**, on account of his claim to the crown; but they were all killed by the valiant young prince; who also caught the famous bull of **Marathon** alive, and after leading it through the streets of Athens, he sacrificed it to **Minerva**.

Some time after these exploits, **Theseus** was chosen by lot as one of the tributary youths who were annually sent to **Crete** to be devoured by the **Minotaur**; but by the assistance of

out to meet him, the two princes, struck with admiration, rushed into each other's arms, and from that time began a friendship which afterwards became proverbial.

Theseus appears to have been one of the most active in defending Hippodamia from the brutal violence of the Centaurs; and on another occasion he descended into the infernal regions, to assist his friend Pirithous in carrying off Proserpine; but Pluto being apprised of their intention, Pirithous was devoured by the dog Cerberus, and Theseus was tied to a huge stone, till he was at length delivered by Hercules.

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en one rises, the other sets,  
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ous battle between  
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confined her in a large tower, to prevent fulfilment of a prediction respecting his death by the hands of a grandson. The place of her confinement was indeed impregnable to all, but Jupiter descended through the roof in the form of a golden shower, and by that mode defeated every precaution. Acrisius no sooner apprised of the birth of Perseus, than he caused both mother and son to be shut in a chest, and thrown into the sea; the chest, however, was driven upon the island of Siphos, and picked up by a fisherman, who carried the contents to Polydectes, the king of the place. There Danaë was treated with great kindness, and Perseus was placed under the care of the priests of Minerva.

As the young hero grew up, he gave such proofs of superior genius as excited the fearful jealousy of Polydectes, who would at this time have offered violence to Danaë had he not dreaded the resentment of her son. Anxious to remove every obstacle, the king invited to his entertainment several friends, each of whom was to present him with a beautiful horse. Perseus was also invited, as the monarch knew he could not receive from him the expected present. Perseus told the king that as he would not give him a horse, he would bring him the head of the dreadful gorgon Medusa. Polydectes was charmed with a proposal, which seemed to ensure the destruction of the objector. But the virtue and boldness of Perseus were so acceptable to the gods, that they

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er her, on condition of receiv-  
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nd Perseus attacked and killed  
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## MYTHOLOGY.

his important conquest was attended with the greatest rejoicings, and the nuptials celebrated with the utmost magnificence. Andromeda's uncle attempting to carry off his bride, a desperate battle ensued, and Perseus had again recourse to the gorgon's head, in which he instantly turned all his assailants into statues.

After this adventure, Perseus returned to his father, Phobos, at the very juncture when his mother was about to be sacrificed to the altar of Minerva in order to appease the violence of Polydectes. The tyrant met the same fate as Atlas and Phineus; and Demeter, who had formerly saved the lives of Perseus and his mother Danaë, was placed on the vacant throne. Perseus then restored the armour he had received from the gods, having previously placed the gorgon's head to the buckler of Minerva.

Perseus now embarked with his wife Andromeda for Peloponnesus: and on reaching Argos, he was informed that Tentamias, king of Larissa, was celebrating funeral games in honour of his deceased father. This intelligence induced Perseus to Larissa to signalize himself by throwing quoits, of which some authors ascribe the invention to him to have been the inventor. However, he proved very unfortunate, for he happened to kill a man with a quoit which he had thrown into the air; and, on inquiry, he found him proved to be his grandfather, Actæon, whose death the oracle was fulfilled.



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eath is unknown, but it is  
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### ÆSCULAPIUS.

...the god of physicians and  
...by the ...

Tiber, where he was worshipped under the form of a serpent ; for when the Romans went to Epidaurus to invite the god to their city, which was then afflicted with a grievous pestilence ; a great serpent, supposed to be Æsculapius, entered their ship, and accompanied them to Rome.

This deity is commonly represented as a grave-looking man with a large beard, crowned with a wreath of laurel, and holding in his hand a staff entwined with a serpent. The cock and the serpent were sacred to him ; and goats, bulls, lambs, and pigs were sacrificed on his altars.

### OF PROMETHEUS.

**PROMETHEUS**, the son of Japetus, by Clymene, was brother to Atlas and Epimetheus ; and is said to have surpassed all men in cunning. He formed a man out of clay with such art and skill, that Minerva was astonished, and offered to procure any thing from heaven which would tend to complete his work. Upon his replying that he did not know what heaven contained. Minerva carried him thither : when he contrived to steal some fire from the chariot of the sun, and carried it to the earth, to animate the man which he had formed. Jupiter was so highly displeased with this theft, that he immediately sent Pandora to Prometheus, with a box containing all sorts of evils. Prometheus refused to accept it, as suspecting some

To punish Prometheus for his temerity, Jupiter caused him to be tied to a rock on Mount Caucasus, where, for thirty thousand years, an eagle was to feed upon his liver, which never to be diminished; but he was delivered from this severe punishment, about thirty years afterward by Hercules.

The meaning of this fable is supposed as follows:—Prometheus, as his name imports, was a very prudent person, who reduced wild and savage men to the precepts of humanity, and was therefore feigned to have made man out of clay; and because he either invented the art of striking fire from flints or discovered the nature of lightning, he was said to have brought fire from heaven. He was feigned to have been bound to a rock on Caucasus, on account of his constantly obstructing the motions of

stars from that mountain; and his intense application to study probably gave rise to the fiction of a vulture continually preying upon his liver.

## OF ATLAS.


ATLAS was the son of Japetus and Clymene, and brother to Prometheus, Epimetheus, and Menætiæ. He married Pleione, daughter of Oceanus, by whom he had seven beautiful daughters called Atlantides, who after his death, were made constellations, under the names of Pleiades and Hesperides. He was king of Mauritania, and master of a thousand flocks and herds, as also of the most beautiful gardens, abounding with every species of fruit, which he entrusted to the care of a formidable dragon. Perseus after slaying the gorgon, passed by the palace of this monarch, and demanded his hospitality; but Atlas having been informed by an oracle that he should be dethroned by one of the descendants of Jupiter, determined to admit no stranger; and not only refused to entertain Perseus, but even offered him violence. Hereupon Perseus showed him Medusa's head, and he was immediately changed into the mountain called Atlas, which runs from east to west across the deserts of Africa, and is so high, that the ancients imagined the heavens to rest upon its summit. Virgil notices this in the fourth book of his *Æneid*:—

The reason why the poets fabled *that* — sustained the heavens on his shoulders — this :—Atlas was a famous astronomer, ~~and~~ supposed to have been the first person taught the doctrine of the sphere ; and for same reason his daughters were said to be transformed into constellations.

## OF ORPHEUS.

ORPHEUS was the son of Œger by the Calliope, though some authors, to render his birth more illustrious, represent him as the son of Apollo. From that god, indeed, he received his lyre, upon which he played with astonishing skill, that the most rapid river ceased to flow, the beasts of the forest stood still in native stupidity, and even rocks

Orpheus resolved to recover her, or perish in the attempt. He therefore descended to the infernal regions with his lyre in his hand, and gained admission to Pluto. Here, as on earth, his fascinating strains proved so irresistible, that the wheel of Ixion stood still, the stone of Sisyphus ceased to roll, Tantalus for a while forgot his raging thirst; the inexorable Furies paused, and Pluto and Proserpine were so sensibly affected, that they consented to restore Eurydice to the charming musician, provided he refrained from looking at her till he had passed the utmost bounds of hell. This condition was gratefully accepted, and Orpheus was already in sight of the upper regions, when he unluckily forgot his promise, and turned his head to look at the dear long-lost partner of his affection. Eurydice instantly vanished from his sight, and the distracted husband found it impossible to follow her, as the gates of darkness were now closed against him. He therefore separated himself from the society of mankind, and resisted the charms and allurements of all the nymphs who were eager to obtain his love; but in consequence of this coldness, the Thracian women fell upon him in a body, tore him to pieces, and threw his head into the Hebrus, which till articulated "Eurydice: Eurydice!" as it was carried down the stream into the Ægean sea. The remains of this unfortunate musician were honourably buried by the muses, and his lyre became one of the constellations in the heavens; while his



ACHILLES was the son of Peleus and Thetis, and was accounted the bravest of all the Greeks who signalized themselves in the Trojan War. During his infancy, his mother plunged him in the river Styx, which rendered his whole body invulnerable, except the heel by which she held him. He was instructed in music and the art of war by the centaur, Chiron; and in eloquence under Phœnix, to whom he was afterwards fondly attached.

To elude the fulfilment of an oracle which had declared that Achilles should perish in the expedition against Troy, his mother sent him privately to the coast of Lycomedes, disguised in a female habit. But it being known that Troy could not be taken without the assistance of Achilles, Ulysses went to the court of Lycomedes in the habit of a merchant, and offered a variety of trinkets, jewels, and arms to the inspection of the king's daughters. This ruse completely succeeded; for while the princesses were viewing bracelets, necklaces, and other ornaments of a similar nature; Achilles betrayed his sex, by examining the target, *fitting the helmets to his head, and brandishing the swords.*

**Thetis, made him a suit of im-**  
mortal armour. Agamemnon deprived him of his  
favourite mistress Briseis, who had fallen to his  
share as the division of the booty of Lyrnessus ;  
and for this affront, Achilles refused to appear  
in the field till the death of his beloved friend,  
Patroclus, who was slain by Hector, roused  
him to action and revenge. He killed Hector,  
whose arm had been accounted the bulwark of  
Troy, tied the corpse by the heels to his chari-  
ot, and dragged it three times round the walls  
of the city ; after which he delivered it to the  
venerable and broken hearted Priam.

In the tenth year of the war, Achilles be-  
came enamoured of the beautiful Polyxena,  
and Priam consented to their union ; but on  
their meeting in the Temple of Minerva, Paris,  
the brother of Hector, concealed himself behind  
a statue, and aimed an arrow at the vulnerable  
heel of Achilles, who soon died of the wound.

On the subsequent reduction of Troy, the  
manes of Achilles demanded satisfaction for  
his murder, which the Greeks appeased by of-  
fering the blood of Polyxena. The remains  
of this celebrated warrior were interred at  
Sigæum, and divine honours were paid to  
him in the succeeding ages. It is also said,  
that when Alexander the Great was going to  
the conquest of Persia, he offered sacrifices on  
the tomb of Achilles, and expressed his admira-



des, however, saw through the whole deceit; and by placing the infant Telemachus before the plough of Ulysses, he convinced the world that the father was not a lunatic, who had the providence to turn the plough out of the furrow, to avoid wounding his child.

By this expedient Ulysses was compelled to go to the war; but he conceived the most inveterate hatred against Palamedes, and eventually took an ample revenge for the detection of his deep laid scheme.—The king of Ithaca having bribed one of Palamedes' servants to conceal a large sum of money in the bottom of *his master's* tent, forged a letter in the name of king Priam, desiring that, according to the conditions previously agreed on, when he

death.

During the Trojan war, Ulysses was equi  
fected for his courage and sagacity, and  
ears to have rendered several very im  
services to the combined princes.  
means Achilles was discovered and dra  
his retreat among the daughters of L  
edes; and by his persuasions Philocte  
induced to quit the isle of Lemnos, and  
against the Trojans with the arrows  
master, Hercules. With the assistance  
nedes, he slaughtered the king of Thre  
sleeping in his camp; and carried off  
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and fed upon the Trojan plains, T  
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wards driven upon the coast  
seized with twelve of his companions. Two of  
phenus king of the Cyclops. One of the  
fortunate comrades were daily devoured  
the monstrous gaster, and Ulysses would  
shared the same fate, had he not put on  
eyes of Polyphemus with a firebrand, w  
was asleep, and then escaped by c  
through the legs of some rams which h

He next visited Æolia, and was  
thrown upon the island Æa, where  
chantress, Circe, changed all his  
into pigs, for their voluptuousness  
ever, was fortified against her  
herb which he had received from  
and boldly demanded the rest  
followers to their former state  
ed with his request, and l  
honours and pleasures during  
his stay. By her advice he  
regions, and consulted Circe  
with safety to his kingdom  
he was indebted for his  
Sirens, as we have already  
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pools of Scylla and  
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troyed by Apollo, a

the coast of Sicily, by Poly-  
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fire with a firebrand, while he  
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## OF ORION.

THE celebrated giant Orion is said to have been the offspring of Jupiter, Neptune, Mercury. These deities in travelling through Bœotia in disguise, were treated with kindness and hospitality by the peasant, Hyricus, that they unanimously promised him whatever he requested. The man stated that he had promised his wife death bed, never to marry again, and he was extremely solicitous to have the gods immediately resolved to grant his good peasant: and having moistened their urine the hide of an ox, on which he had regaled, they told him to bury it in six months. Hyricus did as he was ordered when he dug up the skin at the appointed time he found in it a beautiful child, whom he named Orion, from the singular circumstance of his origin. This name, by the corruption of the letter, was afterwards changed to Orion.

When the boy grew up, he rendered so accomplished, that Diana took him for her attendant, and some assert, that he became deeply enamoured of her. The king of Chios, requested him to deliver him from wild beasts, promising to reward him for his important service by making him

the dangerous task was performed, perfidiously intoxicated his guest, his eyes to be put out, when he went to sleep on the sea-shore. It was, however, that Orion miraculously recovered his sight, by turning his face towards the sun, and amply revenged the cruelty done.

After this adventure, Aurora fell in love with him, and carried him into the island of Lesbos, in order to enjoy his company with greater security; but this excited the jealousy of Diana, and the object of her former wrath became a victim to her unerring arrows; Ovid tells us that Orion died of the bite of a serpent, which Terra produced to punish his vanity in boasting, that there was no man on earth which he could not conquer. He is said to have been an excellent workman in iron, and to have fabricated a subterranean palace for Vulcan. He was buried in the island of Delos, and afterwards became a constellation composed of seventeen stars, in the form of a man holding a sword; this constellation is supposed to be generally attended with heavy rains and storms at night, some of the classic poets have given him the epithet of *aquosus*.

## OF OSIRIS, APIS, AND SERAPIS.

OSIRIS, Apis, and Serapis, appear to have been three different names of the same deity, but as they are all occasionally used by ancient poets and historians, a few remarks on each, may be conducive to the instruction of our juvenile readers.

Osiris, a celebrated deity of the Egyptians, was the son of Jupiter and Niobe. The ancients differ greatly in their opinions concerning him, but they unanimously assert, that a sovereign of Egypt, he was peculiarly attentive to the civilization and instruction of his subjects.

Having accomplished a great reform in his own dominions, he left the government in the hands of his wife, Isis, and set out with Anubis, Pan, Macedo, and Anubis, to diffuse the blessings of civilization in other parts of the world. He marched through Ethiopia and Arabia, visited several Asiatic and European kingdoms, where he introduced the worship of himself, and a reverence for one Supreme Being.

On his return home, his brother Typhon, who had raised a sedition in his absence, murdered him, and cut his body into pieces, which were divided among the Egyptian companions. Isis, however, with the assistance of her son Orus, defeated Typhon and his adherents, and recovered the members of her husband's body. She then

Egyptian priests to select whatever animal they thought proper to represent the person and divinity of Osiris, and enjoined them to pay the most profound reverence to that representative when living; and to bury it when dead, with the utmost solemnity.

APIS was brought into notice by this command of the queen; for as Osiris had been particularly attentive to agriculture during his reign, the priests chose the ox as his most proper representative; and the populace firmly believed that the soul of their departed monarch had really entered into the ox.

Pliny speaks of this deified animal to the following effect:—"An ox called Apis is worshipped in Egypt as a god. He is thus marked: there is a white shining spot upon his right side, horns like the moon in its increase, and a node under his tongue, which is called cantharas. If he live beyond a certain period, they drown him in a fountain: then the priests shave their heads, mourn and lament, and seek another to substitute in his room. When they have found one, he is conducted to Memphis, where he has two chapels, or chambers, which are the oracles of the people; in one of them he predicts good, in the other ill fortune. He acts for the most part in secret; but when he appears in public, officers go before to clear the way, and a crowd of youths attend him, singing verses to his honour."

SERAPIS, who, as we have already observed, was the same with Osiris and Apis, had a mag-



senate were soon obliged to abolish  
account of their extreme licentiousness.

According to some mythology  
Apis, or Serapis, was the same as  
the adoration paid by different nations  
to Jupiter, a Bacchus, a Pan, an Antinous,  
the same which Osiris received in the  
temples. The following inscriptions on  
some ancient monuments will convey  
of the greatness of this deified hero.

*"I am Osiris, who conducted a  
numerous army as far as the deserts of  
Libya; I travelled over the greatest part of the  
world, I visited the streams of the Nile, and  
the shores of the Ocean; diffusing bene-  
diction to the inhabitants of the earth."*

**END OF VOL. III.**













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